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VOL. X.

**BIOGRAPHY.**

THE LIFE OF JOHN KNOX,  
ABRIDGED FROM THE WORK  
OF THE REV. THOMAS M'CRIE.

(Concluded from p. 150.)

DURING two years he resided at Geneva, happy in the friendship of Calvin and of the other ministers. But nothing could extinguish his regard to Scotland, and his desire of promoting there the establishment of the reformation. Being requested by some of the nobility to return to Edinburgh, he bade adieu to his congregation and repaired to Dieppe. At this place, discouraging letters from Scotland reached him, which, together with a reluctance to occasion such scenes of discord and bloodshed as he expected, induced him to relinquish his journey. By his letters, however, he still advanced the reformation. In one of them, speaking of the doctrine of predestination, he says, "If there be any thing, which God did not predestinate and appoint, then lacked he wisdom and free regimen; [or government;] or if any thing was ever done, or yet after shall be done in heaven or in earth, which he might not have impeded (if so had been his godly pleasure,) then is he

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not omnipotent; which three properties, to wit, wisdom, free regimen, and power denied to be in God, I pray you what rests in his Godhead? The wisdom of our God we acknowledge to be such, that it compelleth the very malice of Satan, and the horrible iniquity of such as be drowned in sin, to serve to his glory and to the profit of his elect."

Knox returned to Geneva in the end of 1557, and in the following year was engagad in making a new translation of the Bible into English, which is called *the Geneva Bible*. He also wrote several treatises, of which the one, that made the greatest noise, was *The first Blast of the trumpet against the monstrous Regiment of Women*, in which he assailed the practice of entrusting the reins of government in nations to females. The first sentence is—"To promote a woman to bear rule, superiority, dominion or empire, above any realm, nation, or city, is repugnant to nature, contumely to God, a thing most contrarious to his revealed will and approved ordinance; and finally it is the subversion of all equity and justice." It was undoubtedly the cruelty of queen Mary of England towards the protestants

which incited him to blow this blast. It was his intention to sound his trumpet thrice; but on the accession of queen Elizabeth, who favored the protestant cause, he was induced to abandon his design, although his opinion remained unaltered.

His letters to Scotland had the effect of encouraging the protestant lords, and they soon renewed their invitation to him. Bidding adieu for the last time to Geneva he went to Dieppe, and thence sailed to Leith, where he landed in May 1559. In the preceding year an aged priest was committed to the flames on a charge of heresy;—an event, which awakened the general indignation of the people, and strengthened the protestant interest. On his arrival he found, that the queen regent was determined to suppress the reformed religion, all the preachers of which she summoned to trial at Stirling on the 10th of May. In reference to this order he says in a letter, "Satan rageth even to the uttermost, and I am come, I praise my God, even in the brunt of the battle. For my fellow preachers have a day appointed to answer before the queen regent, when I intend (if God impede not) also to be present; by life, by death, or else by both, to glorify his godly name, who thus mercifully hath heard my long cries. Assist me with your prayers, that now I shrink not, when the battle approacheth." As a large number of the protestants were preparing to assemble at Stirling, the queen by a profligate promise to put a stop to the trial induced them to return to their homes. But on the day of trial the accused were

outlawed for not appearing. When the news of this treachery came to Perth, where Knox had just preached a sermon against the idolatry of the mass, and image worship, the people in their indignation, notwithstanding his efforts to restrain them, destroyed all the ornaments of the church and demolished the monasteries of the grey and black friars and of the Carthusian monks.

The evident disposition of the queen to maintain with the sword the Catholic religion induced the protestant lords to enter into a close bond of union, and they determined, where their authority extended, to abolish the popish superstition. St. Andrews was thought the fittest place for beginning the reformation. Accordingly Knox went thither in June, and proposing to preach in the cathedral the archbishop assembled an armed force and declared, that if he appeared in the pulpit he would give orders to the soldiers to fire upon him. The noblemen on consultation advised him to desist from preaching, as their retinue was small, and the queen was near at hand with an army, ready to support the bishop. But he replied in the heroic spirit of the Christian, that he was determined to preach. "As for the fear of danger, that may come to me, let no man be solicitous," said he, "for my life is in the custody of Him, whose glory I seek. I desire the hand nor weapon of no man to defend me." The next day and for the three successive days he preached to a numerous assembly without the slightest opposition or interruption. Such was his influence,



that the inhabitants agreed to set up the reformed worship, and the church was stripped of images and pictures, and the monasteries pulled down. In a few weeks the houses of the monks were destroyed in other parts of the kingdom, even at Stirling and Edinburgh. Knox entirely approved of the destruction of the monasteries, for he observed, that "the best way to keep the *rooks* from returning was to pull down their *nests*."

At the end of June, he went to Edinburgh, and was chosen the protestant minister in that city. But he soon was sent on a tour of preaching through the kingdom, and in less than two months travelled over the greater part of Scotland, and was the means of opening the eyes of the nation to the abominations of popery. He was also at this period much employed in some negotiations with the English court, to persuade to an effectual support of the protestant cause in Scotland against the queen regent, and the French soldiers sent from France to her aid. His exertions at this time were incredible; and although the papists publicly offered a reward to the person who should seize or kill him, he was not deterred from the discharge of any duty. The protestants, thinking it necessary to effect a revolution in the government, met at Edinburgh in a large assembly consisting of nobles, barons, and representatives of boroughs, and it being proposed to depose the queen regent, the opinion of Knox respecting the lawfulness of that measure being required, he gave his opinion, that it was lawful

and necessary. She was accordingly deprived of her authority. He was of opinion, that that there was a mutual compact, implied if not explicit, between rulers and their subjects, and that if the former became tyrants and oppressors, the latter have a right to depose them from office, and to elect others in their stead.

An English army entering Scotland in April 1560, the French troops retired to Leith, and a treaty was made with France, by which it was provided, that the troops should be removed from the kingdom, and that a free parliament should be called. This treaty was fatal to popery in Scotland, which was supported by force only, and the reformed worship was every where set up.

In 1560 Knox had a principal hand in organizing the national church of Scotland. At the first *General Assembly*, Dec. 20th, he was one of the six ministers present. About this time he was called to a heavy affliction by the death of his wife, and the care of his two young children was devolved upon him.

In Mary, queen of Scots, who had been educated in France, and who came to Scotland and assumed the reigns of government August 19, 1561, the protestants found a most determined and artful enemy. As she immediately set up the Roman Catholic worship in the chapel of Holyrood house, Knox took occasion to observe the next Sunday in a sermon against idolatry, that "one mass was more fearful to him, than if ten thousand armed enemies were landed in any part of the realm

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on purpose to suppress the holy religion." The queen was very much incensed, and had several interviews with him, in which he conducted himself with great skill and firmness. "Think you," said the queen, "that subjects, having the power, may resist their princes?" "If princes exceed their bounds, madam," replied he, "no doubt they may be resisted even by power. For no greater honor or greater obedience is to be given to kings and princes, than God has commanded to be given to father and mother. But the father may be struck with a phrenzy, in which he would slay his children. Now, madam, if the children arise, join together, apprehend the father, take the sword from him, bind his hands, and keep him in prison till the phrenzy be over; think you, madam, that the children do any wrong?" At an interview, occasioned by his predicting in the pulpit, that great evils would be the consequence, if she should marry a papist, the queen was dissolved in tears, but he remained firm to his purpose. As an apology he protested, "that he took no delight in the distress of any creature; that it was with great difficulty that he could see his own boys weep, when he corrected them for their faults; far less could he rejoice in her majesty's tears;" an apology, which so enraged the proud queen, that she ordered him immediately from her presence. In an adjoining room he addressed himself to the court ladies, "O fair ladies, how pleasing were this life of yours, if it should ever abide, and then

in the end, that we might pass to heaven with all this gay gear!"

Mary, soon afterwards caused him to be brought to trial on the charge of treason; but he was honorably acquitted. "That night," says Knox, "there was neither dancing nor fiddling in the court, for madam was disappointed of her purpose, which was to have had John Knox in her will, by vote of her nobility."

In the church of Edinburgh he preached twice every Sabbath, and thrice on other days of the week, besides attending to much ecclesiastical business. In 1563 John Craig was established as his colleague. In March 1564 he married, for his second wife, Margaret Stewart, daughter of lord Ochiltree.

In 1566 he was induced to take a journey to England, partly from regard to his personal safety, and partly from affection to his two sons, who were at one of the English seminaries. While he was absent, the king, queen Mary's husband, was murdered, Feb. 9, 1567, and she soon afterwards married Bothwell, generally supposed to be the chief agent in the murder; a circumstance, which, in connexion with others, left no doubt on the mind of Knox, that Mary was accessory to the crime. She was obliged to resign the government, and the Reformer, on the 29th of July, preached the sermon at the coronation of King James VI. While Mary was held in confinement he publicly maintained, that as she was charged with murder and adultery, she ought to be brought to trial, and if guilty to be punished with death. At the close



of the year, the parliament ratified all the acts, which had been passed in 1560 in favor of the protestant religion; and Knox had the felicity of seeing the supreme government in the hands of the regent, the earl of Murray, an intelligent and pious protestant, in whose wisdom and integrity he had the greatest confidence.

But the regent being soon assassinated, the country was involved again in dissensions. Grief preyed upon the spirits of Knox, and in Oct. 1570 he had a stroke of apoplexy, which for a short time impaired his speech. In 1571, his life was in imminent danger from the hostility of a party, who wished to restore the queen. One evening a musket ball was fired in at his window. His friends were under the necessity of watching his house during the night, and they at length persuaded him to retire to St. Andrews. Here he continued to preach, although unable to walk to the pulpit without assistance. But when warmed by his subject he was all life and eloquence. One of his hearers represents, that he was obliged to lean on the pulpit at his first entry; "but ere he had done with his sermon he was so active and vigorous, that he was like *todding the pulpit in blads*, [or pieces,] and fly out of it."

In August 1572, he returned to Edinburgh in feeble health, and anxious to leave the world. When he preached, his voice could not be heard by half the congregation. On receiving the news of the general massacre of the protestants in France, he was conveyed to the pulpit, and thundered the vengeance of

heaven against the cruel murderer, the king of France, and desired his ambassador to tell his master that sentence was pronounced against him in Scotland, and that divine vengeance should pursue him unless he repented. The ambassador, having in vain required the regent to silence Knox, left the kingdom.

In November, James Lawson was installed as his colleague, on which occasion he presided and preached for the last time. As he returned to his house, his hearers thronged the streets to take the last sight of their beloved pastor.

It was his ordinary practice to read every day some chapters of the Old and New Testament; to which he added some of the psalms of David, the whole of which he perused regularly once a month. Nov. 13th he was obliged by sickness to desist from his course of reading; but he directed the 17th chapter of John, the 53d of Isaiah, and a chapter of the epistle to the Ephesians to be every day read to him. He exhorted his servants, when he dismissed them, to walk in the fear of God. Nov. 15th he sat at table for the last time. A friend dining with him, he ordered a hogshead of wine to be pierced, and with hilarity requested him to send for some of it, as long as it lasted, for he himself should not tarry until it was all drunk. Nov. 17th he had a most affecting interview with the session of his church, and addressed them in the following words: "The day now approaches and is before the door, for which I have frequently and vehemently thirsted, when

I shall be released from my great labors and innumerable sorrows, and shall be with Christ. And now God is my witness, whom I have served in spirit, in the Gospel of his Son, that I have taught nothing but the true and solid doctrine of the Gospel of the Son of God, and have had it for my only object to instruct the ignorant, to confirm the faithful, to comfort the weak, the fearful, and the distressed by the promises of grace, and to fight against the proud and rebellious by the divine threatenings." Nov. 20th he said to Lord Ruthven, who professed his readiness to serve him, "I care not for all the pleasure and friendship of the world."

Nov. 21st, he desired his coffin to be made, and often said, "Come Lord Jesus, sweet Jesus, into thy hands I commend my spirit. Be merciful, Lord, to thy church, which thou hast redeemed. Give peace to this afflicted commonwealth."

Nov. 23d, he frequently uttered pious ejaculations, and exhorted and prayed. Nov. 24th was the last day of his life. In the afternoon he desired his wife to read the 15th chap. of 1 Corinthians, and said, "O what sweet and salutary consolation the Lord hath afforded me from that chapter?" Being tempted to

think that he merited heaven on account of his faithfulness in the ministry, "blessed be God," said he, "who has enabled me to beat down and quench this fiery dart by suggesting to me such passages as these: *What hast thou, that thou hast not received? By the grace of God I am what I am: Not I, but the grace of God in me.*" About 11 o'clock in the evening he gave a deep sigh and said, *Now it is come*, and soon expired without a struggle.

He died in the 67th year of his age, exhausted by his extraordinary labors of body and anxieties of mind. Few men were ever exposed to more dangers, or underwent such hardships.

Nov. 26th he was interred in the church yard of St. Giles's Edinburgh. A great concourse of people attended his funeral. When his body was laid in the grave, the Regent, Morton, pronounced his eulogium in these words: "There lies He, who never feared the face of man."

He was of a small stature and of a weakly habit of body. According to the custom of the times he wore his beard long, reaching to his middle.

His principal work is the History of the reformation in Scotland. His defence of *Predestination* is written with perspicuity and acuteness,

## RELIGIOUS COMMUNICATIONS.

For the Panoplist.

ON THE SABBATH. NO. I.

*Introductory Paper.*

Is nothing were the Fathers of New-England more highly or

more honorably distinguished, than in their sacred regard for the Sabbath. Too wise to indulge the visionary notion, that religion, or sound morality, can long exist without it, and too pious not to rejoice in its week-



ly return, their first care, when they came to this country, was to adopt such regulations, as might secure at once its blessings and its perpetuity. They laid it as the corner stone of that noble edifice of morals and religion, which has in these latter times been so much defaced, and received so many rude shocks, from the hands of their degenerate sons—an edifice, the very ruins of which are still so magnificent. Justly regarding the Sabbath as, in a sense, the palladium of their infant settlements, they raised around it a strong rampart of wise laws, and constituted some of the best and most influential of their number its sentinels and guardians.

Nor did they rest here. Sound wisdom and sincere piety were no less conspicuous, in the means employed by our ancestors to perpetuate a reverence for sabbatical institutions, than in the first legal protection of those institutions. Fully sensible of the strength of early habits, and of the potent and abiding influence of first impressions on the minds of children, they applied themselves with zeal and perseverance to the government and instruction of the rising generation. This they made a part of their daily business. But the Sabbath was more particularly devoted to these important objects. Each tender twig was bent, almost as soon as it began to shoot. Children were taught, both by precept and example, to remember the Sabbath-day, and in anticipation of its approach, to prepare themselves seasonably to enter upon its appropriate duties. Instead of being indulged in their child-

ish sports at home, or allowed to range the fields and walk the streets, as is but too common in our day, they were kept close from morning to night; and were not in general allowed to go abroad, or engage in any vain recreation, either on the evening preceding, or on that succeeding God's holy day.

Nor was the weekly rest, which they were taught to observe, permitted to be wasted by them in sloth; nor yet was it devoted to what, in strictness of speech, are termed mere mental improvements. The grand object of parents, in that golden age of New-England, was to instil correct moral and religious principles into the tender minds of their children, and to mend their hearts. In the prosecution of this object, they persevered from Sabbath to Sabbath, and from year to year. To this end the young members of almost every family were required to commit to memory select portions of Scripture, and appropriate psalms and hymns, as well as the catechisms of Dr. Watts, and of the Assembly of divines. In the mean time, great care was taken to inspire the rising generation with such a love for public worship, and other religious exercises, that the Sabbath might not be considered as a burden, but *as a delight, the holy of the Lord, honorable.* It was reasonable to indulge the hope, that a course of religious instruction so early begun, so judiciously pursued, and so powerfully enforced, by the general example of heads of families, would, by the divine blessing, produce the happiest effects. This hope, if not realized in all its extent,

was so far answered, in the conduct of those concerning whom it had been indulged, as to gladden the hearts of the pious pilgrims, as they descended to the grave, imploring a thousand benedictions upon their posterity.

It is certain, from the most faithful and candid records of those times, that for many years after the first settlers were dead, things remained, as nearly as could be expected, in the state in which they left them.

When at length, innovations began to be made, their progress was too slow and insidious, at first, to excite any considerable alarm. If parents of the third and fourth generations, were not quite so exact in sanctifying the Sabbath, as their fathers had been, they certainly revered it as an institution of God, the gross profanation of which would inevitably jeopardize the best interests of society. If they yielded to their children some few indulgences, which they had not received themselves in childhood, their family regulations were still such, as would be esteemed extremely rigid, by most of the present generation. But though the decline was slow, it was steady, and at length became rapid. The laws against Sabbath-breaking were less and less faithfully executed. Occasional travelling upon business and pleasure came in time to be winked at, by informing officers and magistrates. Each succeeding generation took greater liberties than the preceding had done, and, with some few exceptions hereafter to be mentioned, the evil has been increasing to this very day. I will not say, that the corner stone is remov-

ed from its place; though I am certain, that it retains but little of its ancient beauty: nor that its enclosure is wholly taken away; because the laws for its protection still retain their place in our statute-books. But surely the general inefficiency of these laws must be obvious to every one. We might almost suppose them buried under every turnpike road, so that the men of this generation pursue their gains and their pleasures, with almost as little interruption, as if no divine or human laws, requiring the sanctification of the Sabbath, were now in existence. To a most alarming extent has light and vain conversation usurped the place of family prayer, and the pious instruction of children. Voyages, travels, news-papers and novels, have gained quiet possession of the shelf, which was once occupied by sermons, Bibles and catechisms. Many a closet is converted into a counting-room. The frugal meals of our ancestors, which were usually prepared on Saturday, have given place to luxurious dinners, prepared with much labor upon the day which the Lord hath made, and in the hours which he calls his own.

Instead of regularly attending public worship, as servants were once permitted and required to do, they may now be found employed in their ordinary work, or driving their masters' vehicles of pleasure. Many persons of high rank, and very extensive influence, take the lead without hesitation in violating the laws, and setting the magistracy at defiance. So fashionable has it become, especially in some of



our large towns, to make excursions for pleasure on the Sabbath, that, if I am not misinformed, all the environs are thronged with persons of every age and of all ranks; a motley multitude of statesmen, lawyers, merchants, tradesmen, carmen, sailors, pedlars, and mendicants, some on foot, some on horse-back, and the rest in stages, coaches, phaetons, gigs, curricles, chaises and every other vehicle which fancy has invented. I wish I could add, that these and other fashionable violations of the Lord's day, are no where prevalent but in and about our principal towns. The lamentable fact, however, is, that the Sabbath is greatly profaned in our small, as well as large places; in the country as well as the city. This leaven of impiety has been fermenting and spreading, till almost the whole lump is leavened. While throngs of people are pursuing their business and pleasures upon the public roads, multitudes are sauntering about their fields, examining the state of their farms, and viewing their cattle and sheep, and others are sailing, fishing, and taking their pleasure on the water.

In the mean time, pretences and excuses for engaging in manual labor, especially in time of getting in hay and harvest, are multiplied to a most alarming degree; and actual violations of the law in this particular have become very frequent. Nay, instances are not wanting, in which fines imposed and collected by a regular civil process, have been returned to the delinquents, by a formal vote in public town meeting.

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These practices would give great pain to every pious and reflecting mind, even if they were confined to what is generally considered as the loose and unprincipled part of the community. But how much severer pain does it inflict to perceive, that the poison has spread wide even among those, who have sworn to execute the laws, and that the church of God itself is infected! Painful as is the admission of this statement, it is in vain to think any longer of denying or concealing the fact, that informing officers, justices of the peace, judges of courts, and members of our state and national legislatures, are frequently guilty of profaning the Sabbath, in all, or nearly all the ways that have been specified. Equally notorious is it, that the names of many professors of religion might be enrolled to swell the melancholy list. Some even go so far, as to maintain, with singular confidence, that the Sabbath, under the Christian dispensation, is a mere human institution; and that the laws, which require its observance, infringe the liberty of conscience. Among those, who consider this notion as unscriptural, and distinctly foresee the ruinous consequences which must result from its becoming general in any community, a considerable number would readily tolerate practices, which are directly subversive of the sacred institution now under consideration. I am afraid, that but few, of the most strict and conscientious among us, are fully aware of the broad extent of the fourth command. I am afraid, that some very worthy and pious people do things

on the Sabbath, which they ought not to do, and omit things which it is their duty to perform.

A minute investigation of the causes, of this wide and sinful departure from the principles and practice of our ancestors, would not comport with the designed brevity of this introductory paper. Some of these causes, however, I shall just mention.

In the first place, it is well known to every person, acquainted with the early history of this country, that after the first settlers had established themselves, and begun to turn the wilderness into a fruitful field, they were followed by adventurers from the mother country, who were very different from themselves, in all their views and habits. These adventurers, by mixing with the earlier emigrants, gradually gained an influence, with many of the young especially, by which their high regard for divine institutions was materially weakened. Considering what human nature is, this single cause, continuing to operate from one generation to another, would have produced very alarming innovations.

But secondly; our sad degeneracy is probably owing still more to the demoralizing influence of the several wars, in which this country has borne a conspicuous part. Hardly any thing so deranges the settled order of things, as war, even in its mildest forms. The passing of expresses, the firing of alarm guns, the march of armies, the transportation of provisions, clothing, and all the munitions of war, upon the Sabbath, as much as on any other day, must

unavoidably divert the attention of multitudes from the appropriate duties of holy time, and weaken the sense of obligation to perform these duties. At the same time, many are ready to take advantage of these things; and, under pretence of public service, or without any pretence at all, to pursue their own private interest. The lamentable effects of our revolutionary war, in this particular, must be distinctly remembered by all the aged now living. I have myself heard numbers of them speak of it with the deepest regret.

Thirdly; the unexampled increase of wealth and luxury in New England, since the close of the war just mentioned, has had a demoralizing influence upon the people, and has, in this way, contributed largely to multiply profanations of the Lord's day. The natural consequence of a sudden influx of wealth is, that men forget the God that made them, and trample upon his authority.

But whether the causes, at which I have merely hinted in passing, be, or be not, the true and principal causes of the gradual and mournful prostration of our sabbatical institutions, is not very material. It is vastly more important, to point out the extent and perpetuity of the divine precept, on which they are founded; to awaken public attention to a subject, which involves the highest temporal and eternal interest of the present, and of future generations; to inquire whether or not an effectual measure can be devised, to preserve what is left, and to regain what has been lost; and, if so, to



produce one grand and united effort, in this sacred cause; the cause of the church, the cause of our country, and the cause of posterity.

Z. X. Y.

ON THE PRACTICAL TENDENCY  
OF ERROR.

For the Panoplist.

Mr. Editor,

Observing that you inserted my communication, *On the Causes of Error*, I take the liberty to send for your disposal a few remarks on the *practical tendency of error*.

A. D.

DID the Apostles travel from country to country, endure fatigue and hunger, brave the rage of Jews and Gentiles, of civilized nations and barbarians, to preach doctrines, that have little or no connexion with practice? Far from it: the doctrines they taught, if embraced sincerely, have been and still are productive of holy living; while the contrary doctrines have always had a contrary effect. However unfashionable the opinion may be with many, at the present day, it is nevertheless true, that erroneous doctrines will lead to sinful conduct. *Do men gather grapes of thorns or figs of thistles? A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit; but a corrupt tree bringeth forth evil fruit.* Our Savior knew the hearts of men, and the connexion between doctrines and works, and could judge unerringly of the effects of error on the lives of men. The decision, which he gave, is abundantly confirmed by observation. A careful survey of men, their sentiments and conduct, will convince us,

that, in morals, *grapes do not grow on thorns.*

If one believes, that God is so far above the human family, that he feels no concern in what takes place among them, does not hear their prayers, overrules no events, nor requires any account of their actions; the natural consequence of these opinions will be, that this man will not *have God in all his thoughts*; he will not pray to him, nor fear to offend him by profaneness or injustice. Such a man has no principle to guide his conduct but wordly policy; no restraint on his passions but what self-interest imposes. What security have others against his injustice or rapacity? The sad effects of such libertine principles are clearly shewn, by the confused and wretched state of the world at the present time.

If one does not believe, that *Christ was God*, with the Father in the beginning, he will not *honor Christ as he honors the Father*; he will not pay him that adoration, love and obedience, which the Gospel requires. While he considers the Savior as a mere man, he will treat his commandments as the commandments of men; he will entertain low thoughts of the Son of God; he will be negligent and remiss in duty towards Him.

If one does not believe, that the human heart is totally depraved, he will not earnestly beseech God to give him a new heart. He will not advance in holiness and virtue; for he does not see, that he lacks these things.

If one believes, that he is indebted to Christ for nothing but

the pardon of his sins, he will not feel that heart-felt love and gratitude, which fills the soul, that ascribes to the merits of the Redeemer's sacrifice, *righteousness, sanctification, and redemption*. Can he consistently with his principles ask the Father, for Christ's sake, and in Christ's name, for spiritual gifts and graces? And if he does not ask them in the name of Christ, has he any reason to expect a favorable answer to his prayers?

If one believes, that there is no bestowment of special grace, will he seek any? Will he not rather *strive to enter in at the strait gate*, relying on his own strength, and with low and unworthy motives?

If one does not believe the words of Christ, that *without me ye can do nothing*; or the saying of the Apostle, that it is not the Christian that lives, but Christ that lives in him, will he live near to God? Will he sincerely and unreservedly give himself up to the direction and will of his Savior? Will he not rather trust too much to himself, and go on in his own strength when he ought to rely on the grace of God for ability to run his Christian race? Is not this the reason why we see so many, who deny with strong asseveration the divine sovereignty, and as strongly assert man's ability to perform good works, come far short of the Christian standard, and live so as to bring dishonor upon the cause of Christ? They object against the doctrines of free grace and man's moral inability, because, they say, these are discouraging doctrines, and enough to paralyze all moral exertion. But this objection is so

far from being true, that it is the exact reverse of the truth; for it leads men away from God, the great fountain of living waters, and brings them to *broken cisterns, that can hold no water*. He, that lives nearest to God, will best obey his will; and he will live nearest to God, who puts all his trust and confidence in Him?

If one believes that the Sabbath is not holy time,—he will not keep the day holy. He will spend in worldly business and amusements that sacred portion of his temporal existence, which God has appointed for religious improvement and holy duties. He will lose the blessing attached to the obedience of the command. His children, allowed to spend the day in idleness, will contract habits of vice, and become noxious members of society.

From the preceding observations, we learn the fallacy of that maxim, so often repeated at the present day, "That if a man thinks himself right, he *is* right." As if sincerity in any opinion made that opinion true. According to this maxim,—the blaspheming Jew, the deluded Mahometan, the idolatrous heathen, the superstitious papist, the scoffing infidel, the debauched epicure, and the cannibal savage, who eats the mangled limbs of his enemy, offered to his imaginary God, are all right; for I doubt not, that some of all these classes are honest and sincere. Merciful Savior, may I never crucify thee afresh by acknowledging so monstrous a notion. May I never repay, by such a vile act of ingratitude, thy infinite condescension and love,



which led thee, to pass through unparalleled sufferings to redeem sinners.

We see how necessary it is for those, who are well instructed in the distinguishing doctrines of the Gospel, to teach them with fortitude and diligence, disregarding the opposition and reproaches of the patrons of error. No wonder they are opposed to the truth, for its brilliant light discovers their shame and depravity. They, whose deeds are right, have nothing to fear from the dissemination of truth. *Ye know by their fruits* those who walk in darkness; *they hate the light and will not come to it, lest their evil deeds should be reprov'd.*

For the Panoplist.

#### A MORSEL FROM THE PROPHECIES.

BISHOP Horsley, in a treatise on the 18th chapter of Isaiah, published in 1799, interprets the three last verses of the preceding chapter as relating to the fall of Antichrist. The verses contain the following prophecy.

Verse 12. *Woe to the multitude of many people, which make a noise like the noise of the seas, and to the rushing of nations, that make a rushing like the rushing of mighty waters.*

13. *The nations shall rush like the rushing of many waters; but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.*

14. *And behold at even-tide trouble; and before the morning he is*

*not. This is the portion of them that spoil us, and the lot of them that rob us.*

The bishop also observes, that the French nation ever since the late revolution, "has been a conspicuous and principal branch at least of the western Antichrist." There appears indeed the utmost reason for this opinion. The propriety of interpreting the prophecy above quoted, as relating to the overthrow of Antichrist, appears from its being immediately followed by the prophecy of the restoration of the Jews, in the 18th chapter. For what should so naturally precede the conversion of the Jews, and the general prevalence of the kingdom of Christ, as the signal vengeance of God on the enemies of his kingdom?

According to this interpretation, there can be little room to doubt, that the prophecy in these three verses has been fulfilling in Europe ever since the middle of the year 1812. The Antichristian power is represented as surviving the first overthrow; but only to experience new troubles and a speedy dissolution.

H. S.

#### A LETTER FROM A YOUNG LADY, GIVING AN ACCOUNT OF HER FATHER'S DEATH.

My dear Aunt,  
ALTHOUGH my brother has written by this opportunity to my grandfather, informing him of the particulars of my father's sickness and death, yet, as I know whatever relates to these melancholy scenes will be highly interesting to you, I cannot re-

frain from dwelling more particularly upon some parts of them than he has done.

It must be a source of joy and consolation to us all, my dear aunt, to reflect upon the last days of my dear and most excellent father. His character as a Christian shone at this awfully trying season, most transcendently bright. Although at times racked with agonizing pain, yet he was patient and resigned, constantly affirming that his sufferings were less than he deserved, and dwelling with the most lively gratitude on the numerous blessings with which he was still surrounded. But if temporal mercies awakened his gratitude, much more did those of a spiritual nature. Oh! I trust I shall never forget how continually, and with what ardent affection and thankfulness, he spoke of the blessed Redeemer. Never was faith more firm, more entire than his. He rejected with abhorrence all reliance upon any merits of his own; again and again declaring to those, who spoke to him of the excellence of his character, that he was a poor unworthy sinner, and had no hope, no consolation, but what he derived from the atonement, righteousness, and intercession of his Almighty Savior. He was a firm believer in the great truths of our holy religion, and lamented exceedingly, the great and dangerous errors, which have crept imperceptibly into the Christian church. The supreme Deity of our glorious Redeemer was a doctrine dear to his heart, and which he constantly endeavored to inculcate. The doctrines of the depravity of the human heart, and the absolute

necessity of regeneration by the influence of the Holy Spirit, are truths, which made an essential part of his system. These doctrines, although branded with the name of enthusiasm, and pronounced by an unthinking multitude to be unfriendly to the interests of morality, he highly valued.

Whenever his strength would permit, the Bible was his companion and comfort; and when he became too feeble to read that, and the latter part of Doddridge's *Rise and Progress of Religion in the Soul of Man*, he would frequently beg my mother to read to him. Precious books! (he would frequently exclaim) oh! what comfort, what consolation is there! The two last chapters of Doddridge's, the Christian rejoicing at the prospect of death, and the Christian honoring God by his dying conduct, he listened to with peculiar pleasure. The advice given in the last chapter, he endeavored, as far as his exhausted strength would permit, to imitate; but, we have to regret, that during many of the last days of his life, he was rendered incapable of conversing. Thus have I attempted to give you a sketch (but oh! how faint,) of the death-bed of my dear lamented parent. O that you had been here, to have witnessed his humility, contrition, resignation, and holy triumph. I hope and pray, that these solemn, mournful, and yet pleasing scenes, may make an impression upon all our hearts, which time shall never be able to efface. May we die the death of the righteous, and our last days be like his. We have, indeed, abundant cause to mourn



for ourselves; for we have lost a most affectionate parent and friend, and my mother, a tender and excellent husband: but we mourn not as those without hope; for we feel a strong, a perfect assurance, of his having entered upon a glorious immortality, where he will be forever with that Savior, whom, while he was with us, he loved, honored and obeyed; and be released from that imperfection, that sin, which he has so often, and so feelingly lamented.

I regret that I am obliged to close my letter, for when I enter upon this subject, I am unwilling to relinquish it. May God, of his infinite mercy in Christ Jesus, unite us all at last to the society of angels, and the spirits of just men made perfect, where friends shall no more be separated, and where we shall spend an eternity together, in celebrating the praises of him, *who hath washed us with his blood, and made us kings and priests unto God.*

July 20, 1813.

#### AN ADDRESS TO CARELESS SIN- NERS.

For the Panoplist.

My dear friends,  
As you have entered upon an existence that must run parallel with eternity, and are blessed with powers and faculties capable of everlasting improvement in glory and excellence, it must fill every benevolent heart with pain to behold you living without hope and without God in the world; to behold you indifferent to your own best interests, and pursuing a course of conduct,

which, unless timely repentance intervene, must inevitably sink your souls in endless woe. Standing, as you do, upon the margin of the invisible world, it is astonishing beyond expression, that you should bound your views by the short term of mortal life, and as though earth were your final residence, your everlasting home. Your attachment to things seen and temporal, while you neglect those which are unseen and eternal, is a convincing, though lamentable proof, that *the heart is deceitful above all things and desperately wicked.* You are by nature children of wrath, enemies to the great and glorious Jehovah, and obnoxious to the penalty of that holy law, which thunders in the ears of transgressors, *The soul that sinneth, it shall die.* But from the cross, pardon, peace, and salvation, smile on a dying world, and invite the acceptance of all, *without money and without price.* The gate of heaven, barred by the lapse of man, is now opened by the hand of the Savior, for the admission of all, who will cordially submit to the terms of the Gospel. The garden of the Lord, blooming in eternal spring, and filled with delights unknown in our earthly Eden, is now opened for the reception of perishing souls just on the verge of death and hell. Can you neglect this great salvation? Can you coldly turn from the cross, and, slighting all the joys of heaven, press your way to the regions of woe. O my friends, I beseech you, act not so mad a part. Awaken from your guilty slumbers before you lift up your eyes in the torments of the bottomless abyss. You stand on a tremendous pre-

cipice, down which you are liable to be precipitated into the gulf beneath. Should you *die in your sins*; should you perish, after all the invitations, and warnings, which you have received in this world, how awful must be your doom, how aggravated your condemnation! God declares, that all the finally impenitent shall have their portion in the *lake which burneth with fire and brimstone*, where there is *weeping, and wailing and gnashing of teeth*. In that dark and bottomless pit, the sunshine of hope never disperses the rayless gloom; the life-giving sound of a Savior's voice is never heard; but all is interminable and ceaseless misery, remorse and despair. Will you make this your dreary abode? Why, O why, will you die? Why will you murder your everliving souls for the worthless, short-lived pleasures of this delusive world? Why will you continue to tread the broad and beaten road, when another step may plunge you in everlasting ruin? Will you not take alarm, and hide yourselves from the gathering tempest, in the pavilion of God? Delay not. *Your life is a vapor that appeareth but for a little time, and then vanisheth away*. Your moments are inconceivably precious, and while you are busy here and there about the veriest trifles, they speed their flight never to return. Boast not of to-morrow; for ere to-morrow shall arrive, the hand of death may blast your expectations, frustrate your schemes, and send your trembling spirit to its Maker. You are ever on the brink of the grave, on the threshold of eternity. Death waits his commis-

sion to sever the brittle thread of life, and seal your retributive state unalterably.

*It is a serious thing to die.* The moment, which dissolves the union between the soul and the body is big with everlasting realities, which the language of mortals cannot explain, nor the heart of man fully conceive. Then the fascinating charms of the world, and the deceitful pleasures of sin, which now engross your supreme attention, and for which you hazard the welfare of your immortal souls, will all vanish like a dream, leaving you to the pangs of unutterable disappointment. Were you possessed of all the honors, riches, and joys, which grow on earthly soil, they could not extract the sting of death, nor ward off his fatal shafts. Say, my dear friends, how can you meet that eventful period; how salute the universal conqueror? Shall you not want a religion, which can pour heavenly light upon the dark and gloomy vale, and point you to mansions of bliss on high? Shall you not need a Savior, whose presence can allay the swellings of Jordan, and whose hand can bear your departing spirit to the celestial Canaan beyond?

Let me intreat you, then, to make a good use of present opportunities, by laying up a treasure in heaven. Rest not, till you are the subjects of that change of heart which is indispensably necessary to a preparation for heavenly bliss. Repent of your numerous and aggravated sins, and seek vigorously, and unremittingly, for an interest in the atonement of Christ. Seek after



true holiness, without which you can never see God, nor relish the employments of redeemed spirits. Withdraw your affections from this dying world, and fasten them on things above. Thus you will be fitted for the inheritance of the saints in light, and your eyes will be strengthened for the unclouded vision of God. Thus will you possess peace and tranquillity amidst all the vicissitudes of life, and, if the clouds of adversity shall cover your horizon, resignation shall nevertheless smile in your countenance, and your hearts shall swell with gratitude and joy. When you reach the end of your wanderings in the wilderness, and the vital lamp glimmers in the shades of death, you may confidently repose on the mercy of your Savior, and triumphantly look forward to the place, where Christian pilgrims shall mingle their voices in concert and sing the praises of their great Conductor. To that upper region your departing spirit shall ascend, and, blessed with immortal youth and vigor, shall assimilate to the uncreated Fountain of light, making continual progression in felicity and excellence.

Can you, my dear friends, resist the united force of all these considerations? Be assured they are not the offspring of a wild imagination, but solemn truths upon which the signet of heaven is engraved, and therefore worthy your deep and constant attention. O may they sink deep in your hearts, and have an abiding impression, and a salutary influence, upon your actions. May the Eternal Spirit seal instruction to your minds, lead you in the path of wisdom, and

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by his divine teachings and illuminations. prepare you for that rest, *which remaineth for the people of God.* CLEORA.

## DEATH OF LIEUT. FINLEY.

The following account of the religious feelings expressed by Lieut. Finley, on his death-bed, was drawn up by the Rev. Dr. McLeod, of New York, at the request of Mr. Elisha Coit, of that city, and is now published with the consent of the writer.

This young gentleman entered Harvard College, and continued a member of that institution a considerable part of the regular term of four years. After leaving college, he entered the army and was profane and careless of religion till his last illness. His exact age, and the circumstances of his life, are not known to the writer.

New York, 2d March, 1814.

Mr. Coit,

AGREEABLY to your request, I send you a statement of the conversation which I had at two different times with Lieut. Finley, at the first of which you were yourself present. It may be gratifying to his surviving relatives to know how his mind was exercised before he left this world.

When I first called on him, he was involved in doubts and fears respecting his eternal welfare. Although he did not expect sudden death, but still cherished a hope of partial restoration to health, he seemed to be persuaded, that his disorder did not admit the hope of a full re-establishment of his bodily constitution, and that it must in the end prove mortal. Under these circumstances, the awfully important question, *Wherewith shall I come before the Lord?* deeply affected his troubled spirit.

Without attempting to administer any palliatives, my first ob-

ject was to ascertain the extent and the nature of his convictions. Upon inquiry, it appeared, that in his earlier years he had been instructed in evangelical principles; that while a student at college he became a Socinian; that afterwards, by a natural and easy process, he became an Infidel, and brought forth the fruits of infidelity in a life of vanity and profaneness; and that he now felt, in the prospect of death, that such systems were deceitful, vicious, and comfortless. He expressed a deep sense of sinfulness, and earnestly requested me to point out to him some source of comfort.

Apprehensive that some particular transgressions, obviously criminal even in the estimation of an unsanctified conscience, might be the cause of his uneasiness, I asked him whether some certain acts of his life had not occasioned the sorrow for sin, which he expressed, and from which he desired relief.

"Oh no," was his reply, "my actions have indeed been bad; but it is the sinfulness of my nature that grieves me—my whole life has been wicked—I am a sinner in every thing—I have no righteousness—no good in me."

I approved of this sentiment, and having confirmed it, by repeating some texts of Scripture, I inquired, whether the general inoffensiveness of his life, and his regret for his natural failings, might not now suffice to set his mind at rest, seeing God is merciful? He looked sternly at me: I caught his eye; there was some disappointment in his countenance; and when he said, "I can depend upon nothing

but the merits of Jesus Christ," it was in a manner which indicated some suspicion, that he had met with an unsafe spiritual guide. I then suggested the possibility, that he might still have some doubts respecting the truth of the Scriptures, the divinity of Jesus Christ, and the doctrine of the atonement. He had none.

His principles were, so far, correct. *He believed and trembled.* He repeated, with increasing earnestness, the request that I should point out to him some source of comfort.

Aware of the danger of ill-founded hopes and delusory joys, I urged him to reflect and to inform me what comfort, as a rational being convinced of his own guilt, he most desired.

"O," said he with an emphasis, "that I may know that my sins are pardoned, and that my soul shall be saved." That is a knowledge, my friend, I replied, which I have not myself concerning you, and which of course I have it not in my power to impart to you. This remark had the desired effect. It startled him, and quickened his attention. When I added, it is in the first place necessary for you to know how your sins may be pardoned; for it is soon enough, when pardon has become a matter of fact, to reflect upon the benefit and render it an occasion of joy. He quickly asked, "How then shall I obtain the pardon of my sins?"

This question, I replied, I can answer unhesitatingly. I know it perfectly, because God himself hath clearly revealed it in his holy word. I proceeded to explain to him the doctrine of the covenant of grace, and the nature of faith in Jesus Christ;



and endeavored from the Scriptures to persuade him; that he, as a guilty sinner, had a perfect right, from the offer, the invitations, and the commandment of God, to commit his soul for salvation to Jesus Christ, with as much assurance that he should be saved, as he had when he laid down upon his bed that it would support his body, or when he trode upon the solid earth, that it would certainly bear his weight.

He heard me with profound attention. I then put the question, Are you willing to accept of eternal life, as the free gift of God in Jesus Christ, and to commit your soul to him with confidence that he will save you? If not, tell me your objections. He hesitated. I continued; *He is able to save to the uttermost; There is salvation in no other; Come, let us reason together, although your sins be as scarlet, they shall be white as snow; Whosoever cometh shall not be cast out.* He has pledged his word, the word of God, who cannot lie, that he will receive you; and by his authority, I, as his servant, now invite you, even you, to give up yourself to him with full assurance, that he will save you. Can you refuse? He deliberately replied, "I have no objections; I will trust in the merits of Jesus Christ."

Our conversation then turned upon the character of man as a dependent and accountable creature—the doctrine of a future state—the divine perfections—the nature of sin and holiness—the person and mediation of our Lord, the Redeemer—and effectual calling by the Holy Spirit. On all these points, he glad-

ly received information and appeared to entertain correct ideas.

At his request, I prayed with him, and promised soon to repeat my visit. This was on Monday, 14th of Feb. and on Thursday the 17th, I again called upon him.

On my second visit, I found him slumbering. The little noise, occasioned by my entering his apartment, awaked him. He instantly recognized me, and stretching out his hand to me, said, with some emotion; "O, dear doctor, I have found Jesus, and in him I have peace." Taking his hand, I replied; *Being justified by faith we have peace with God through our Lord Jesus Christ—In the world you shall have tribulation, but in me you shall have peace.* "Yes," said he, pressing my hand, "with him, this bed is comfortable."

Fearful lest, in his present state of bodily debility, his mind might have been under some undue excitement, and this exclamation be caused by a delusory hope, I took my chair, watched his features, changed the subject of thought, and inquired for the state of his health, since I last saw him. He was perfectly composed and collected.

I then gradually directed the conversation to the Providence of God—the duty of resignation to his will—and of tracing out his footsteps in the several incidents of life. He spoke with ease, joined in the conversation with freedom, observing, that he had been brought not only to acknowledge the justice of God in his own afflictions, but also to rejoice in the wisdom and mercy which directed the time and the circumstances of his disease.

"God," said he, "hath laid his hand upon me, and brought me to this place, that I might meet you, and by your help find my Redeemer, whom I had been denying. I know now, that God has called me to trust in his Son; I trust in him for my salvation, and I am comforted."

I again changed the subject of conversation, watchful to discover to what objects of thought his affections inclined. Having inquired about his age, natural constitution, connexions, and his hopes of recovery; he replied with candor and sensibility. He did not anticipate a speedy death. He was willing to die; but he wished, if it were the will of God, for an opportunity of glorifying his Redeemer by a public profession of that religion, which he had before disclaimed. He added, "The night after your first visit, while I was meditating upon the character of Jesus Christ, and admiring its suitableness to my own case, I experienced an indescribable sense of his goodness, and since that time I am happy. At times, indeed, I am transported with gratitude; but my sense of joy is not always the same. I now feel very little emotion, and almost forget how grateful I ought to be. How comes it, that my frame of mind does not continue the same?"

In the course of this conversation, all my fears that he would give way to delusion were dispelled. I found him so humble, discreet, and correct in his views and feelings, that I threw off all suspicion, and indulged him in expressing his emotions in his own way.

He told me he had never been

baptised, and expressed a desire to participate both of that sacrament and of the Lord's supper. He was anxious to go through the several parts of Christian duty, as soon as possible; and wished me, when I thought him prepared to make a profession, to administer these sacraments to him, asking whether it might not be done in his chamber.

I expressed my approbation of the principle of shewing our Christian obedience by partaking these ordinances with all due speed, assured him that the place made no difference, and that his chamber was just as sacred, as the most costly edifice; but that a blind observance of any rite was useless and dangerous, instead of being desirable.

I then explained to him the doctrine of the sacraments of the New Testament—shewing, that they belonged, not so much to personal religion, as to Christian societies organized according to order—that they were provided for the Church, and only for individuals as connected with the visible Church—that the evil lay not so much in the want, as in the neglect, of these positive institutions—that while confined by ill health his not participating of these ordinances was not criminal, and of course not injurious to him—that even the comforts of the Gospel were not limited to ecclesiastical rites—that dispensing the sacraments out of the due order, and even an anxiety to receive them, savored more of superstition than of godliness—and that all the enjoyments of superstitious devotion were to be avoided as extremely dangerous to the soul.

He appeared to be satisfied,



and eagerly expressed a hope, that he should meet me in heaven, and thank me for the good he derived from my instruction on earth.

After prayer, I retired; but not without receiving an invitation to pay him an another visit, as soon as convenient.

I saw him no more. On Sabbath morning, he breathed his last. Yours respectfully,

ALEX. M'C LEOD.

ON THE CHIEF END OF THE DIVINE ADMINISTRATION.

For the Panoplist.

Mr. Editor,

I HAVE been deeply interested with two papers, that have recently appeared in the Panoplist, *on the chief end of the divine administration*; the first in your number for Sept. last, p. 211, and the other in your number for April, p. 155.

With the latter, signed F. J. I was pleased for several reasons. In the first place, I was gratified, that you had acquired such a correspondent; earnestly hoping, that so able a hand would not soon be withdrawn from the public service. I was particularly pleased with his introductory remarks, and still more with the spirit of the whole. As it is rather uncommon, so it is peculiarly pleasing, to discover the Christian temper shining through a controversial discussion. It is doubtless, in a great measure, owing to the gall, with which controversies are so often embittered, that so many Christians are disgusted at the very name and thought of controversy. Hence has arisen the maxim; *Never dispute concerning re-*

*ligion*; a maxim as unreasonable as it is unscriptural.\* God forbid that Christians should give occasion any more to use this proverb.

I should have been still more pleased with F. J. if I had considered him as perfectly correct. I will mention a few things, with regard to which my views do not exactly accord with his.

It does not appear to me, that the writer of the first piece, (whom, to avoid circumlocution, I shall denominate K.) "has made an attempt to conciliate two *opposite* theories." There is, indeed, a kind of circumstantial inconsistency between these theories. No man can, at the same time, suppose that God administers his government *exclusively* for his own glory and *exclusively* for the good of creatures. But there is no such repugnance between these theories, as F. J. seems to intimate,—no such repugnance, as there is between selfishness and benevolence, light and darkness, good and evil. If either of these theories were the very reverse of what it is, then the repugnance would be manifest. That is; to say that God administers his government for his own glory, would be repugnant to saying that he does it for the *evil* of creatures; or to say that he does it for his own *dishonor* would be repugnant to saying that he does it for the good of creatures.

The two theories, which K. has attempted to unite, so far from being opposite, appear as harmonious, as any two theories can, which relate to the same subject. Nay, if we only omit

\* Acts ix, 29; and xv, 2, 7; and xii, 17 and xix, 8. Jude 9.

the circumstance of *exclusiveness*, are they not harmonious parts of the same scheme? and parts, which God has actually joined together? Is it not a fact that God does promote both, at the same time, by the same means, and in the same way? Is it not true, that he never promotes either, without equally promoting the other? And is it not manifest, that God might determine to accomplish, what he actually does accomplish, and that he might make it the chief end of all his operations, to promote, to the utmost, his own glory and the good of creatures?

I cannot, therefore, perceive, that the theory of K. is inconsistent with itself; or that it is an attempt to reconcile incongruities.

The difficulty in the mind of F. J. seems to arise from the apprehension, that the theory of K. implicitly denies the infinitely important distinction between selfishness and benevolence. It is not strange, therefore, that he manifests so much zeal and acuteness in attempting to disprove it. "Another unhappy consequence," he observes, "should have been foreseen, when it was affirmed, that *to attribute to God an ultimate respect to the happiness of creatures, in itself considered, is little more than a paraphrase of the proposition that the glory of God is his chief end, because it is his nature to promote this happiness, and in the production of such immense good, consists that illustrious display of himself, which he styles his glory.*" This reasoning being admitted as sound, the most complete selfishness becomes perfectly synonymous

with benevolence, and the purest piety; for if God seeks his own glory, ultimately, when he has an ultimate regard to the creature's happiness, in itself considered, then creatures, who have an ultimate view to their own happiness, in itself considered, and make this the supreme object of their desire, do really, and in effect, by this exercise of entire selfishness, (for I know not how selfishness can be otherwise defined,) seek the glory of God just as he himself does, and as they are required to do; because in the production of such immense good the glory of God consists."

The above passage, though doubtless very plain to the writer, may appear to some, as certainly it does to me, more acute than perspicuous. The sentences are unhappily long and complicated. I think, however, it has a meaning, which, after several attentive perusals, I have discovered. It appears to imply one or two mistakes, which I shall endeavor to point out. In order to this, it may be proper to premise a few observations upon selfishness and benevolence.

Selfishness is an undue regard to self—a regard to self *as such*. Benevolence is the opposite. It is a disregard to self *as such*. As far as a man is selfish, he regards his own interest, merely because it is his. As far as a man is benevolent, he has no regard to any interest merely because it is his. The heart, that is entirely selfish, regards self supremely, and regards self supremely because it is self. The benevolent heart cannot regard self supremely, except (as is the



case with God only) self is entitled to supreme regard. The selfish heart is disposed to prostrate every interest that comes in its way, except its own interest. The benevolent heart never can invade the rights of another. Selfishness is implicitly, or explicitly, enmity against God. Benevolence loves God supremely. Selfishness rises and rages against every thing, that is calculated to obstruct its gratification. Benevolence surrenders its own gratification, whenever the surrender will promote a more important good. Selfishness is the consummation of partiality; preferring an inconsiderable, and perhaps a merely imaginary, good to one that is real and infinite. Benevolence is perfectly impartial; always preferring a greater good to a less. He, who is selfish, regards every object according as he supposes it will affect his interest; and *merely* because he supposes it will affect his interest. He who is benevolent, regards every object according as it appears to be really important, and *merely* because it appears to be really important. Selfishness sets up a separate interest. Benevolence coalesces with the interest of the whole.

To these remarks, I suppose that F. J. and every other well informed friend to the truth, can most heartily subscribe.

F. J. appears to have made a mistake in supposing, that benevolence cannot induce God, or any other being, to have "an ultimate regard to the creatures, happiness, in itself considered." To have an ultimate regard to any object, is the same as to

make that object an ultimate end.\* Now it appears to me, that benevolence not only allows, but requires, both God and creatures to make the happiness of every being their ultimate end, so far as they can promote that happiness, consistently with higher obligations. For happiness is a real good in itself considered, and ought to be valued and sought for its own sake. Benevolence does not require a man to disregard the good of his own soul, nor that of another's. Comparatively indeed, it may require him to *hate his father and mother, and wife and children, and brethren and sisters, yea and his own life also.*† But, positively, it both permits and requires a man to seek his own welfare; not because it is his own, but because it is a real good. For the same reason, he should regard and seek the welfare of other creatures, and the glory of God, according to their importance, and his ability to promote them. And he should regard and seek the welfare of himself and other creatures, to the utmost possible extent, so far as it can be done without invading the rights of any ‡ But here, to prevent mistake, it may be observed, that as the glory of

\* An ultimate end is sought for its own sake; a subordinate end, for the sake of something else.

† Luke xiv, 26. See also Matt. x, 37—39.

‡ It is generally the duty of a man to do more for the promotion of his own welfare, than for that of another; not because it is his own, but because he can much better realize its importance, and also because it is particularly committed to his care. For the same reason, it may be a duty for a man to do more for his particular connexions and friends, than for others; and more for his own country than for any other.

God is infinitely more important than the good of creatures, so all are bound supremely to regard and seek the divine glory.

Benevolence in God is of the same nature as benevolence in creatures. And it is not possible, that the infinitely benevolent God should positively disregard the welfare of any creature. Comparatively he may disregard the welfare of millions, and consign them to eternal woe. But as far as can be, consistently with the highest good of the universe, he must be disposed to promote the welfare of every individual to the utmost. And when he promotes the happiness of his creatures, he regards that happiness as a real good in itself considered, and makes it an ultimate end, in all that he does for its promotion.

But I would by no means intimate, that the happiness of creatures is not, in any sense, a subordinate end. Mr. Edwards very justly remarks, "that a thing sought may have the nature of an ultimate, and also of a subordinate end." The happiness of creatures will undoubtedly subserve the glory of God; and, in relation to that, it may be considered as a subordinate end. I am farther of opinion, that the happiness of creatures is much more important, considered as a subordinate end, than considered as an ultimate end.

But while the happiness of creatures is made to promote the glory of God, the same glory of God is made to promote their happiness in a still higher degree. There is reason to believe, that the holiness of creatures will promote the glory of

God and be promoted by it, in the same manner. And thus, no doubt, the glory of God and the good of the created universe, will mutually promote each other, to a higher and higher degree in infinite progression.

F. J. appears incorrectly to suppose, that if creatures "have an ultimate view to their own happiness, in itself considered," they must "make this the supreme object of their desire." I think it must be manifest from the above remarks, that we may desire our own happiness, in one sense, as an ultimate end, in a still higher sense as a subordinate end; and supremely desire and seek the glory of God at the same time.

In the sentences above quoted, F. J. clearly implies, that for a creature to seek his own happiness, as a separate interest, is selfishness. This is doubtless correct. But he seems farther to imply, that this selfishness is allowed by the theory of K. In this he appears by no means correct. As I understand the theory of K. it allows the creature to desire and seek his own happiness as an ultimate end, in connexion with the glory of God; and as a subordinate end in subserviency to that glory;—not as a separate interest, and not with supreme regard.

I will take the liberty to make a few remarks upon one passage more in the strictures of F. J.

"No doubt," he observes, "God's chief end, with respect to those who are ultimately made happy, is their happiness; and with respect to those who are made miserable, it is their misery. But there is a still fur-



ther end, to which these respectively are made subservient, viz. the glory of God, which is as distinct from the others, as God himself is distinct from creatures." If the writer would here imply, that God has, in all respects the same regard for the misery of the wicked, as for the happiness of the righteous, he must be incorrect. God promotes the happiness of the one class because happiness is a real good; and because it will be made subservient to a further good. He inflicts misery upon the other, not because it is a good, (for it is not,) nor because it is an evil; but wholly on account of the good, to which it will be made subservient. Accordingly, God is represented as having a real and deep regard for the salvation of his people. But he is represented as being very far from having any such regard for the ruin of reprobates. While he delights in mercy, punishment is his strange work. As I live, saith the Lord, I have no pleasure in the death of him that dieth.

Though I am not prepared wholly to approve, or wholly to condemn, the production of F. J. or of K. yet I am of opinion, that the views of the latter upon this subject, are the most correct. I have not the least doubt, that the chief and ultimate end, which God has in view in all his works of creation, providence, and grace, is the good of the universe—the highest possible interest or welfare of himself and creatures, considered as one vast and infinite whole. There

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appears to be no absurdity, nor the least shadow of difficulty, in supposing, that God had a real regard for the welfare of his creatures while they and their welfare, were non-entities. Had any benevolent person the power of creating beings completely happy, I am confident he would find a motive for exerting that power, in the happiness he would thus impart.

A benevolent being necessarily regards the interest of others, as his own. In reality, their interest is his. He cannot, knowingly, neglect the interest of any. The infinitely benevolent God cannot have any interest distinct from the welfare of creatures; as his real friends can have no interest distinct from his. The bond of perfectness, unites all holy beings in the most endearing union. Their hearts are one; their interests are one: And to promote this general interest must be the great aim and end and exertion of all.

This is a point, which I conceive has been set in the clear light of demonstration by the illustrious Edwards, in his dissertation concerning the *end for which God made the world*. \* That performance, though probably in some respects not perfectly correct, I do not hesitate to rank among the greatest and most valuable productions of the greatest man, who has yet adorned the American church.

MEDIUS.

\* See Edwards' Works, vol vi.

## MISCELLANEOUS.

For the Panoplist.

## ON CHURCH DISCIPLINE.

Mr. Editor,

A constant reader of your interesting publication submits to your disposal the enclosed thoughts on church discipline. The subject is important; but little attended to, and still less understood, especially by Christians in general. The enclosed was intended as a solution of most of those little questions, which usually arise in the *real practice* of discipline. How far the writer has succeeded, yourself and the public will judge.

X. W.

CHURCH discipline is a very solemn and important part of church duty. On a proper exercise of it seems to depend, not barely the well being, but almost the very existence of the church. It may be defined to consist in reproving and admonishing offending members, and in using all other orderly instituted means, to recover them to the path of duty.

I pretend not here to enter upon a full discussion of this important and much disputed subject; but shall content myself with suggesting and answering two or three questions, which very naturally arise on a consideration of it. If what is here offered throws no new light on the subject, but only excites a spirit of inquiry in abler minds, and quickens churches to be more faithful in this part of their duty, the writer will think himself amply compensated.

It is pretty generally understood, in this part of our country, that the power of disciplining its members is vested in every church. Our first question may

then be,—*Who are the proper subjects of church discipline?*

In answer to this, it is evident, that none can be properly subject to the discipline of a particular church, but those who are members of it. Professors of religion may reprove the immoralities of the world; and indeed they ought to do so; but never may they treat those who are out of the church, as subject to the discipline of that sacred body. They also may notice and reprove disorderly professors, who do not belong to the same church with themselves; but never can an offender be considered as subject to a process of discipline, in any church, but that to which he really belongs.

The visible church is composed of visible saints, or in other words, of such as are visibly holy. When, therefore, a person has ceased to be visibly holy, and has become visibly wicked, he has dishonored his profession, and is a proper subject of the discipline of his brethren. But it may be thought that this phrase, *visibly wicked*, is not sufficiently explicit, to note the proper subjects of a whole process of discipline. My brother may be visibly wicked in my eye; in my opinion his conduct may be very sinful, while this is the opinion of no one else. Or he may be visibly wicked to me only, on another account, which is, because no one else has any knowledge of his offence. That we may not misapprehend this phrase, *visibly wicked*, let me state two circumstances, which ought always to apply to offend-



ers; at least if their offences are to be made known to the church.

1. Their supposed offences are to be unquestionably real ones, in the opinion of the complainant. Their conduct must be so clearly sinful, as that its criminality can rationally be supposed capable of being shewn, both to them, and to the world. Notwithstanding the world is so full of opinions, the judgment of mankind respecting the morality of actions, is, especially in Christian countries, pretty generally uniform. At least, there are very many actions so palpably wicked, as to be condemned without dispute. Of this character should be the conduct of offenders, especially if their offences are to be made known to the church. Indeed, a man's own opinion of right and wrong must guide him in the first step of discipline, which is only private reproof. If *I think* my brother has done wrong, I must reprove him. But I may not bring his offence to the church, unless its criminality is so unquestionable, in my opinion, as that it may rationally be supposed capable of being shewn, both to him, and to the generality of mankind.

2. An offending professor is not a proper subject of discipline before the church, unless his offences are capable of proof. If his offences cannot be proved against him by at least two credible witnesses, the church, as a body, is not to believe him guilty, and cannot proceed to discipline him in a regular manner. If a member offends privately, the brother who knows of his offence, may labor with the offender in a private way; but no one, in such a case, can be a proper subject

of discipline before the church. It appears, then, on the whole, that professors of religion, who, are *visibly wicked*; who are guilty of some undoubted offence, which can be proved against them, are proper subjects, and the only proper subjects, of a full process of church discipline.

Question second: *What are the proper steps to be taken, in a process of church discipline?*

These are summarily stated by our Savior, in the 18th chapter of Matthew. If thy brother has trespassed against thee, the first step, according to his directions, is, to go and tell him his fault between thee and him alone. *If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then proceed to take the second step in church discipline; which is, to take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, then proceed to the third step, which is to tell it unto the church. But if he neglect to hear the church, the fourth step only remains to be taken, which is, to cast him out, and cause him to become to your sacred fraternity as an heathen man and a publican.* These directions are so explicit, as to need but little comment. Two simple questions, which may arise respecting them, will be answered. 1. Does Christ refer to *personal offences* only, when he says, *If thy brother shall trespass against thee*; or does he refer to sin in general? Personal offences are such as are aimed against the life, property, or reputation of some individual person or persons. Such are slander, theft, dishonesty in dealings,

&c.—and it has been the opinion of some, that Christ, in the passage under consideration, refers exclusively to such offences. But there is no necessity for this opinion; since the words under consideration are evidently, and very naturally, susceptible of greater latitude. The word here translated *trespass*, is usually and literally rendered *sin*. If it had been so rendered in this place, the passage would then have been, *If thy brother shall sin against thee*. The church is one body—the body of Christ. (1 Cor. xii, 27.) If, therefore, a particular member sins, he sins against and offends the whole body, and every particular member of it. If my brother is guilty of the sin of profaneness, or drunkenness, he sins against, and offends me, although he commits nothing against me personally. We see, then, that there is nothing in the words themselves, which should lead us to suppose that they referred exclusively to personal offences. They may very naturally be taken in a greater extent, as referring generally to the sins of professors. I now add farther; that the words under consideration not only may—they *must* relate to other offences, than those of a personal nature. It is evident that Christ must, somewhere, have given an universal rule respecting discipline—one which will apply to all cases. But we find no such rule in Scripture, except in this passage. This, then, must be an universal rule;—the directions here given must refer and apply to *all supposable offences*, and cannot refer to personal offences only. If Christ in this passage refers exclusively to

personal offences, he has then given no rule respecting the discipline of such members, as are chargeable with intemperance, idolatry, profaneness, &c. and the church cannot be justified in admonishing, or in excommunicating such offending members. But an error so palpably gross, will find no advocates. It seems certain, that in the passage I have considered, Christ refers not only to personal offences, but to all the manifest, undoubted sins of his covenant people. 2. In the passage, *Go and tell him his fault between thee and him alone*, does the command of Christ extend to any brother, who has a competent knowledge of the nature and circumstances of the offence; or is it limited to the particular brother, who may have been personally offended. I am of the decided opinion, that the command of Christ, in this case, is not to be limited; that any brother may rightfully undertake this business, and labor with the offender, who has a competent knowledge of the nature and circumstances of the offence. Indeed this is a clear inference from what has been said. If, as we have seen, in his directions respecting offences, Christ does not refer exclusively to such as are *personal*, then his command in the present case, cannot be limited to such as have been *personally* offended. The same brother is to go and tell the offender his fault who has been trespassed against, or sinned against, by the offender; and this, as we have seen, is every brother in the church. Any one of the brethren then has been sinned against by the offender, and any one, who has a compe-



tent knowledge of the nature and circumstances of the offence, may rightfully go to the offender and tell him of it. But farther:—If no brother may go and labor with the offender, except he who has been personally offended, then no offences can be disciplined by the church, except such as are of a personal nature. An offender cannot be disciplined for intemperance, or profaneness, or for any other crime, which is not personal in its nature; since, by such a crime he does not offend any of his brethren personally, and of course none of the brethren have a right to come and labor with him. The church must retain the intemperate person, the profane person, and many other persons of similar characters; since, on the principle I am opposing, Christ has provided no way in which they can be dealt with, and, if not reclaimed, cast out. But an absurdity so glaring will be universally disclaimed; and with it must be disclaimed the *principle* from which it has flowed. Further: If no brother, except such an one as has been personally offended, can properly deal with an offender, then, not only all offences, which are not personal, but very many *personal offences*, will be shut out from the notice and discipline of the church. Suppose a pious sister to have been personally offended;—suppose that she has been slandered by some other sister, or brother, in the church. What can she do? and what can the church do? On the ground I am opposing none of the brethren can deal with the offender; since none of the brethren have been personally offended. And

the injured and offended sister cannot deal with the offender; as she will not be permitted to tell her grievances to the church and support them there; since *it is a shame to a woman to speak in the church.* (1 Cor. xiv, 35.) Again: Suppose a church member to give personal offence to a neighbor, who is out of the church. Suppose him, (for the case is certainly possible) to defraud, to belie, to slander such a neighbor. Now what can be done? No brother in the church can deal with this offender; since none of the brethren have been personally offended. And certainly he cannot be disciplined by the abused neighbor, who is out of the church. In both these cases, offences strictly personal, and perhaps highly aggravated, must be overlooked by the church; since it is impossible, on the principle I oppose, that they should be noticed in a regular way. Such are some of the absurd and evil consequences of the principle that no brother has a right to deal with an offender, unless the offender has offended him personally. We shall therefore be justified in discarding this principle; and in supposing, in opposition to it, that any brother, who has any competent knowledge of the nature and circumstances of an offence, may rightfully go to the offender and deal with him.

*Question third: What is the proper satisfaction to be made by an offender, after a process of discipline has been commenced?*

In answer to this, let it be observed, that he must always be humble and penitent for his faults, and must make a proper confession of them. This it is

believed will be admitted by all. The only question then is—what confession is proper for an offender? Must it be public or private? This must depend wholly on the nature and circumstances of the offence. The confession must be as public, as is the offence. A private confession cannot make satisfaction for a public offence; and a public confession is not needed, and probably ought not to be made, in order to satisfy for a private offence. After the first or even the second step has been taken with an offender, in a process of discipline, if his offences are still in a degree private, a confession as private, as are his offences, will satisfy for them. But after a complaint has been entered against him to the church, his offences have become in a lawful way public, and a public confession alone can make satisfaction. Some have distinguished between offences publicly committed, and those, which, having been privately committed, afterwards became public; and they have supposed a public confession in the former case necessary, and not in the latter. But it is evident, that all public offences, whether publicly committed, or made public after commission, can be satisfied only by a public confession. This alone can wipe away the stain, and reinstate the offender in the affections of his brethren, and in the esteem of all good men. If I offend privately, and my offence becomes public not by my means, the sin of needlessly publishing it, must lie on some other. But still, as the offence has unhappily become public, I can make satisfaction only by a public con-

fession. I can in no other way satisfy myself; satisfy the church; and satisfy the world around. We have now seen what is the proper satisfaction to be made by an offender, after a process of discipline has been commenced against him. If his offences are private, a private confession only is necessary. But if they are public, as they always are, after they have gone to the church, then nothing but a public confession can satisfy for them.

These observations will be closed with a few remarks.

1. We see from what has been said, that no brother can excuse himself for not reproving and laboring with an offender, by the consideration that the offender has not personally injured him. This is too often made an excuse by professing Christians. "To be sure, such a brother or sister has done very wrong; but he has not injured me—and why should I meddle with what is none of my business?" But from what has been said, we see, that this excuse is utterly inadmissible. The offending brother or sister does sin against the whole church—the body of Christ—and against every particular member of it. *Every* brother is offended—and *any* brother if he has a competent knowledge of the nature and circumstances of the offence, is called upon to reprove the offender.

2. It is a remark very important to be noticed, that a process of discipline ought to be kept as private, as the nature of the case will admit. It is to be commenced in private, and it is, if possible, to be closed in private. The reproving brother may not mention it any oftener than ne-



cessity requires; and if it come to the church, no church member has a right to mention it before the world. The law of love requires this—the honor of religion requires it—and the command of Christ does, at least implicitly, require the same.

3. Church discipline, it seems, is, in every stage of it, a labor of love. The offender is a wanderer from the fold of Christ—from the path of duty—and from the road to heaven. In this dreadful situation, one of his brethren finds him. His heart is touched, and he kindly offers to take his fallen brother by the hand, and lead him back. Is not this an instance of friendship and brotherly love? How ought the offender to thank this kind brother, to love this brother, to follow him back, and to be grateful for ever!

4. It is of the utmost importance to churches, faithfully to maintain the discipline of Christ. As they have this power in their hands, they are justly accountable for all the impurities, which are suffered to remain in the visible church. Certainly then, as churches regard themselves—as they regard the honor of religion—as they regard the conversion of sinners and the good of souls—and as they regard the commands of their ascended Head—they will carefully maintain the discipline which he has instituted.

LETTER FROM THE LATE MRS.  
NEWELL.

The following letter was forwarded some time ago for publication; but was deferred

on account of the more urgent claims of other communications.

*Haverhill, Dec. 13, 1811.*

"I HAVE long been wishing for a favorable opportunity to return my thanks to my dear Miss W—— for her affectionate letter received 12<sup>th</sup> June. A multiplicity of avocations, which could not possibly be dispensed with, have deprived me of this pleasure before. Though my friends have been neglected, yet they have not been forgotten. Oh no! dear to my heart are the friends of Immanuel, particularly those with whom I have walked to the house of God in company, and with whom I have taken sweet counsel about the things which immediately concern the Redeemer's kingdom, Zion, the city of our God. These dear Christian friends will retain a lasting and affectionate remembrance in my heart, even though unfrequented forests and stormy oceans should separate me from them, during my short pilgrimage below. There is a world, my sister, beyond this mortal state, where souls, cemented in one common union, will dwell together and never more be separated. Adieus and farewells will be unknown in that land of pure delight, where Jesus sits on the throne, and where his followers will forever reign. Does not your heart often burn within you, when, in humble anticipation of future blessedness you engage in the delightful service of your Redeemer?

"The toils of this short life will soon be over. Yes, my friend, we shall soon bid an eternal farewell to this passing

world, and, if interested in the covenant of redemption, we shall find that rest which remaineth for the people of God. I thank you sincerely for the affectionate interest you have professed to take in my future prospects in life. I feel encouraged to hope, that not only your good wishes, but fervent prayers will attend my contemplated undertaking. I know, that the earnest supplications of the faithful will avail with God. Plead, then, my friend, on my behalf. The path of duty is the only way to happiness. I love to tread the path which my Father, my Guide, and my Director points out for me to walk in, though it leads to unnumbered trials and is replete with privations, and hardships. Who, my dear Miss W——, that has felt the love of Jesus, the worth of souls and the value of the Gospel, would refuse to lend her little aid in propagating the religion of the cross, among the forlorn and perishing heathen, when presented with a favorable opportunity? However great the discouragements attending a missionary life, yet Jesus has promised to be with those who enter upon it with right dispositions of heart, even to the end of the world. When will the day dawn, and the day star arise in heathen lands? Oh when will the standard of the cross be erected, and all nations hear of the glad tidings of salvation? When will the millennial state commence, and the lands which have long lain in darkness, be irradiated by the blessed Gospel? When will the populous regions of Asia and Africa, where "Moloch, horrid king, besmeared with blood of human sacrifice and parents'

tears," now reigns triumphant, unite with this our Christian country, in one general song of praise to God? Though darkness and error now prevail, faith looks over these lofty mountains, and beholds, with unutterable transport, the dawning of the Sun of righteousness, the reign of peace and love.

"The clock strikes twelve. I must leave you, my friend; for tired nature requires rest. Think much of me, my sister, and pray often for me. Write me immediately upon receiving this hasty letter, if it deserves an answer.

Affectionately yours,  
HARRIET."

#### ON RELIGIOUS CHARITIES.

For the Panoplist.

IN a paper published in the Panoplist for April, I offered some calculations, respecting the good uses which might be made of the money now expended in war, and proposed to offer some remarks on the comparatively small sums which Christians seem willing to give to religious charities.

Before I proceed to the accomplishment of this plan, I must premise, that Christians sometimes expose the best of causes to ridicule, by their extravagant exultation at a comparatively trifling subscription to a charitable object. They set their expectation so low, that they tempt every infidel and scoffer, who stands by, to say, "*These people must estimate their religion at a very low rate.* See how they are surprised, if a thousand dollars are subscribed



to a religious charity. They exult, as if a most extraordinary event had taken place. If there were none but infidels, in this populous and wealthy city, who possess any considerable sum of money, such exultation would not be so strange. But when the professing Christians of this very city, might pay a million of dollars and never feel the sacrifice, it seems rather curious, that they should assume so much credit for giving a thousandth part of that sum. If a theatre is to be erected, a *hundred thousand dollars* can be raised without the least difficulty. If actors and actresses are wanted to be imported from London, the expense can easily be borne, and the regular dramatic exhibitions can go on, at an expense of at least *two hundred thousand dollars* during one winter, for tickets, extra dress, coach-hire, &c. &c. In a popular war, this city could raise five millions in a single day to carry it on; in the war against Satan, which these Christians profess to wage with so much vigor, they think they do bravely if they can raise for any new scheme of warfare, a *five thousandth part* of that sum. I question their sincerity. If I must see a Christian, give me the honest Moravian, who acts according to his professions; who, while he says he is the steward of God, actually disposes of *all* his earnings and *all* his income, as he thinks will most conduce to the spread of religion."

Such, I can well imagine, might be the language of an intelligent infidel; and let me ask the reader, if there is not too much ground for it? Is it not a

fact that many Christians, both in the city and the country, act according to a shamefully low standard, so far as religious charities are concerned. In one of our largest cities, for instance, the merchants pay a million annually in duties to government; the inhabitants expend two millions in erecting new private buildings; they add a million to their banking capital; they add half a million to the furniture of their houses; they lend some millions to government; they have some millions lying by unemployed; and how much do they give to Christ? Not a tenth part of a tithe of what they might give—of what they ought to give. Before Christians should give largely of their property to religious charities, there are two questions to be settled. Is the *cause* worthy of pecuniary sacrifices? Will the *giving of money* really promote the cause?

As to the first question, it would be an insult to a Christian community, were I to attempt to answer it. As to the second, let the inquirer look around upon the ignorance, the vice, the irreligion, which prevail in the world. These evils may be removed by instruction, admonition, and example, accompanied by the divine blessing. Instructors, who will exhibit a good example, may be found and employed, if pecuniary means are not wanting; and the experience of the church has shewn, that the divine blessing usually accompanies faithful attempts to do good. It is plain, then, that very great pecuniary sacrifices should be made without delay by Christians, for the general diffusion

of religious knowledge. Let us compare the expenses actually incurred for this object with those which are incurred for war.

As the writer would not by any means excite party feelings, he is bound to premise, that he does not here wish even to hint at the justice, or injustice of any particular war, so far as relates to one party engaged in it rather than the other. All men admit, that no war can be justifiable on both sides. Every war must therefore, be owing to the wickedness of man; and the whole expense, on both sides, must be charged to that cause. To all reflecting Christians, then, it must appear a melancholy, a bitter, a lamentable thing, even in regard to any war which they may deem just and inevitable, that so enormous a tribute should be paid to human depravity; that millions after millions should be raised by professed Christians to hire men to engage in the unhappy employment of killing their fellow men; that the Sabbath should be broken down, vice and immorality become awfully prevalent, and thousands after thousands of immortal beings, be driven away in their wickedness; while it is so difficult to support the fainting cause of virtue in the world, and to bear any extraordinary expense incurred by the endeavor to make mankind, wiser, better, and happier. I now proceed to shew, that the greatest charitable expenses are very small compared with the expenses of war.

The British and Foreign Bible Society is one of the noblest

charities, in the promotion of which Christians have ever united. It has received a very extensive patronage;—so extensive, that Christians have very generally been astonished at its magnitude;—a patronage of which it is perfectly worthy, and which could be usefully employed if increased twenty-fold. This Society expended, during the year which ended in May 1813, about *three hundred and nine thousand dollars*. This sum sounds large; but it is not quite the *fifteen hundredth* part of the war expenses of the British empire, exclusive of the war expenses of the British colonies, for the last year. In other words, it would not pay the war expenses, as they accrue on an average, for a *single quarter of a day*. It would not replace the arms and ammunition expended by a single advanced guard, at the battles of Leipsic. It would scarcely furnish lint to bind up the mangled limbs of the wounded in those battles; it would scarcely grease the wheels of the waggon and artillery train; it would scarcely feed the surgeons of the army on bread and water, while actually employed in amputating limbs and trepanning fractured skulls; it would scarcely repair the damage done to a ship of the line, in a hard fought battle; it would scarcely give a morsel of brown bread to each of the widows, and fatherless children, whom a single campaign has reduced to that situation. Some few generous souls may give more to the Bible Society, than *they* pay towards the expenses of war; but a great proportion, even of the annual



subscribers, do not give a hundredth part so much, as falls to their share of these expenses.

To cross the Atlantic and return to our own country:—From the best computation, which I am able to make from the documents before me, I suppose the missionary Societies in the United States expended 25,000 dollars the last year, and the Bible Societies will spend the current year about 20,000 dollars. Supposing our war expenses to be \$45,000,000, which is generally considered as a pretty low estimate, it appears that the people of the United States, which is a professedly Christian Country, and in which many thousands of real Christians are to be found expend *one thousand* dollars in war for a *single dollar* laid out in supporting missionaries and distributing of Bibles. In other words, the money expended for these purposes would support our war expenses only *nine hours and thirty seven minutes*. It would scarcely load the guns, in all our forts and vessels, for a general salute on account of one of our victories; it would scarcely afford pine coffins for our young men who have died in our army hospitals.

Some individuals among us, (I record it for the honor of the Christian name,) make pecuniary sacrifices for the cause of their Redeemer with as much zeal, as those, whom the world calls patriots, ever made sacrifices to support a popular war. The number is small but increasing; and it will continue to increase. The time is coming, when the opinions of mankind are to be changed on these subjects; when the real interests of

men will be perceived and promoted; and when those things, which have been hitherto *highly esteemed among men*, will be found to be an *abomination in the sight of God*. A. B.

#### PRAISE AND BLAME.

For the Panoplist.

Mr. Editor,

A WRITER in your number for March, p. 114, has advanced some sentiments on *Praise and Blame*, which are, I believe, very erroneous. He thinks, "that holiness deserves praise to as great a degree, as sin deserves blame; and, "that holiness will, in every sense, bear to be weighed against sin."

It is not my design to enter into an examination concerning the gross mistake which he supposes I committed some time ago in writing on this subject; nor to endeavor to show, particularly, the fallacy of the arguments which he has used. If there can be found some short and easy method to prove *clearly*, that the question, Are men deserving of as much praise for their holy actions, as blame for their sinful ones, should receive a negative answer, my present object will be accomplished. I would now ask those, who hold that as much praise and consequently, reward, are due to a holy creature, as censure and punishment to one that is sinful, whether they believe, that the wicked deserve on account of their iniquities, to be forever fixed in a state of sin and misery? If they allow this, I would inquire, whether accor-

ding to their principles, angels and whether the Deity, by not  
and our first parents before their interposing to prevent their  
fall, did not, for their holiness, apostacy, has not failed of giv-  
deserve to be forever continued ing them their due reward?  
in a state of sanctity and bliss? O. E.

## POETRY.

To the Editor of the Panoplist.

SIR,

You will oblige a reader, if, consistently with the object of your work, you can insert the enclosed. If otherwise, will you consign it to the flames?

### BUCHANAN.

Several years since, it was reported, and believed, that the Rev. Dr. Buchanan intended visiting the Holy Land. The following lines were written in consequence of that belief.

WHENCE comes yon bark that ploughs the wat'ry plain,  
A lonely wanderer on the trackless main?  
There sails a hallow'd ship from Britain's isle,  
By angels led, and cheer'd by heav'n's own smile;  
And there *Buchanan* quits his native strand,  
And points his course to Palestina's land.

Late came the sacred sage from India's shores,  
Climes of the morn, where worshipp'd Ganges pours.  
What object there engag'd his constant care,  
Ask'd every toil, and call'd his ceaseless prayer?  
To burst the chain, that bound the Hindoo's mind,  
The soul to wake in Pagan sleep confin'd;  
Realms lost in night to warm with genial day,  
And light to heav'n with truth's immortal ray.

To Juggernaut, (where frantic myriads raise,  
Screams of wild joy, and yells of senseless praise,)  
He trod the path of death, and woe, and gloom;  
The porch of hell, a nation's boundless tomb.  
There maddening crowds the bloody demon hail,  
And howl their transports to the echoing gale;  
Orissa's fields are there th' unmeasur'd grave;  
The mangled corpse there choaks the mantling wave;  
O'er the wide champaign gorg'd hyenas roam;  
And sin and death, exulting, find a home.

There thou hast seen the Inquisition's fire;  
The victim fetter'd for the lustral pyre;  
Heard the shrill shriek, the groan of pale despair,  
The yell of anguish on the wearied air.



There 'twas a sin to doubt, a crime t' inquire;  
And saints arose from Persecution's fire:  
There martyr'd virtue fed th' assassin's steel,  
Glutted the axe,—or gasp'd upon the wheel.  
Yet, follower of thy GOD, lament no more;  
The shriek, the groan, have startled Albion's shore:  
Fierce on the fiends, see! sternest ruin frowns;  
Echoing the crash, the eastern shore resounds,  
Hark! 'tis the shout of joy that myriads raise;  
And through the expanse is heard all India's praise.

Thence to sad Judah's sons was bent thy way;  
Reft from their kindred tribes of orient day;  
The lone remains of proud Assyrian power,  
From joy exil'd on India's distant shore;  
Unknown, unknowing, outcasts from mankind,  
They wait their country's morn, to woe resign'd.

But now the theme again awakes thy lyre;  
For them thy bosom burns with hallow'd fire;  
Now, through the Central Wave to Israel's land  
Points thy bright track from Britain's rocky strand.  
The same pure passion now exalts thy mind;  
The recreant soul with virtue's bond, to bind;  
To bid the outcast leap at Jesus' name,  
To glow with love, and feel an angel's flame,  
To bid that darken'd race their throne resume,  
And joy inspire the breast, and truth illumine.  
Low art thou fall'n, once beauty of the morn!  
No more the smiles of peace thy land adorn,  
No more a Hebrew monarch fills thy throne;  
Nor trembling realms thy proud dominion own:  
But, stretch'd in dust, thy sacred glory lies;  
Stern on thy ruin'd temple frown the skies;  
Around thy walls the Crescent sheds its gloom;  
And mosques arise o'er blest Messiah's tomb.  
Where Jordan once refresh'd thy verdant vales,  
And drank the fragrance of thy spicy gales;  
Through dreary wastes he rolls his sullen wave,  
While nought disturbs the stillness of the grave;  
O'er thy bleak deserts wide destruction reigns,  
And fearful horror shadows all thy plains.

O sacred Salem! daughter of the skies!  
Unseen, forgot, thy ancient glory dies.  
O lov'd of heav'n! o'er fairest regions fair!  
The pride of Asia! plung'd in deep despair.  
I mourn thy fall, I weep thy splendors gone;  
Yet still I hail thee beauty of the dawn.

On distant shores, thy sons thy misery mourn;  
Fall'n from the skies, from peerless greatness torn;  
They weep for joys long past, to come no more;  
And breathe their sighs where western oceans roar;

Or in thy mould'ring walls to bondage giv'n;  
They sink beneath the angry frown of heav'n.  
There, crouching 'mid the waning Crescent's gloom,  
They mourn around their unknown Savior's tomb;  
Still look for Bethlehem's star, whose morning ray,  
Herald of joy, precedes unchanging day.

But lo! Buchanan on thy strand appears  
To cheer thy furrow'd brow, and wipe thy tears;  
To spread the sacred word thy tribes among,  
To bid the song of heaven employ thy tongue,  
The rescued wanderer to his Father come,  
And call the prodigal, repenting, home.

Though scorn assail,—though rancor blast thy name,  
Though sin and sorrow tell the world thy shame,  
Yet hush thy murmurs; soon the desert smiles;  
Thy glory shines, and breaks on distant isles.  
He that announc'd Messiah's birth, again  
Points to thy clust'ring tribes their native plain;  
Again the sun of peace thy land illumines;  
No more a waste, thy field with Eden blooms;  
And lo! the Warrior-Angel o'er them flies,  
The cloud descends where hostile myriads rise;  
The fiery pillar points their destin'd way;  
And soon o'er Zion bursts millennial day.  
Go then, thou saint, 'gainst every foe contend;  
Pursue thy path; complete thy destin'd end;  
Hear from yon countless throng the burst of praise;  
For thee the strain of grateful joy they raise.  
"Thou, thou hast freed the captive wretch from pain,  
Cheer'd the desponding heart to peace again,  
The Hindoo brought where holy pleasures rise,  
And led the trembling Pagan to the skies."

With thine compared, how poor the Warrior's fame,  
Though climes applaud, and ages shout his name;  
His praise is mingled with the echoing groan;  
And devastation claims the chief her own;  
In fields of gore his rising glories bloom;  
Beneath his trophies yawns th' insatiate tomb.  
But thou hast felt a purer, holier flame;  
And the poor heathen leaps to hear thy name:  
For thou hast raised to heav'n the darkling mind,  
While o'er thy path celestial glory shin'd.

Compar'd with thine, how poor the Poet's praise,  
Who bids th' applauding world his glory raise.  
Though genius lights him with immortal ray,  
Though fairy forms around his fancy play,  
Though he o'ertakes the sun-beam in its flight,  
And the moon traces borne on silver light;  
For him though beauty springs with fairer bloom.  
And fresher, sweeter, breathes the gales perfume;



Yet the bright scenes are all illusion there:  
No lasting radiance makes the rainbow fair.

How poor the joys that Learning's sons inspire,  
Though multitudes her valued stores admire:  
With thine compar'd what meed can Science claim,  
The sun that lights the sage's deathless name.  
Though by her eye we view the comet roll,  
And count the stars that circle either pole;  
Though Nature's book its countless stores unfolds;  
And heav'n's own work th' unfetter'd mind beholds:  
Yet, here no virtue shines, nor GOD appears;  
In mis'ry's helpless hour no angel cheers;  
Nor saints invite, nor seraphs bid them rise,  
On faith's strong wing, to bliss beyond the skies.

Go, then, thou saint! haste, haste to Syria's wilds;  
On thy blest work th' Eternal Spirit smiles.  
With faith, with transport, run thy blest career;  
Bid the lorn Jews Immanuel's Gospel hear,  
Proclaim the sacred word their tribes around,  
And make each each plain JEHOVAH'S name resound.

Y.

## RELIGIOUS INTELLIGENCE.

### AMERICAN MISSIONARIES.

THE following letter from Mr. Nott to his parents contains some particulars, not mentioned in the letter to Dr. Worcester, published in our last number.

*Bombay, March 5, 1813.*

MY VERY DEAR PARENTS,

I AM sometimes led to fear that the events of the war may have prevented your receiving the several letters which I and Mrs. Nott have written since we left America, and may still be in suspense concerning us. You may be assured you have not been forgotten, and I hope you have received our letters as a witness that you have not.

On the whole, the past year has been a very prosperous one with us, though we have been once visited with sickness, and have not been without some other trials; but of all these things I hope you have been before this fully informed. After we left Bengal we landed first at Pondicherry, a pleasant French settlement on the Corromandel coast, where in a pleasant and studious retirement we spent five weeks, the ship being accidentally detained. Our voyage from that place to this was about a month: the weather generally pleasant—but Mrs. Nott was as usual seasick. We arrived here on the 11th

of February, and landed on the 12th. Three or four of the first days we spent at Dr. Taylor's, who was formerly a Missionary from the London Society, for whose hospitality and active friendship we have reason to be very grateful. We are now living in our own hired house, in the enjoyment of many domestic comforts, and in the possession of perfect health. We have much hope that this place is to terminate our wanderings and to be the scene of our future labors. We have also fears. The governor of this Presidency, we believe inclined to favor us; but the Bengal government, besides endeavoring to send us away from them, have strongly recommended a similar step to the government here. What will be the event is very uncertain; all we can say is, that we may be sent to England. We trust, however, that the Lord has something for us to do here. We have found friends among the English inhabitants here, who interest themselves in our stay, and some who seem to do it from good motives. We are deeply encouraged by one instance of *deep serious concern*. The person whose mind is affected is a young Lieutenant in the Artillery, who has been in the country about six months. His education was not religious, and his character, till within these four months, *trifling*. He was awakened by reading Cowper's

Poems, and now comes to receive religious instruction of us, and to encourage our hearts by exhibiting that this place to which we have come, is one that God designs to visit.

Though our state is uncertain, we are commencing the Mahratta language—"we walk by faith, not by sight." A very talkative black gentleman, is to sit by us, and beat it into us, three or four hours every day.

As yet we do nothing as preachers—but shall hope to if we stay \* \* \* \* \*

\* \* \* We do long to hear from you and from our parents of the other family. We think of you and daily pray for you, and hope that God recompenses our absence to you, by crowning you with loving kindness and tender mercies, and cheering your hearts in your way with the hope of glory.

We experience no evils from being in an enemy's land, as perhaps you may fear. However we most earnestly desire that there may be a firm and lasting peace between the parent country and our own.

At this season of the year the climate is delightful. Indeed the evenings and mornings are quite cool—it will soon, however, be very hot. But we are told that this is the most healthy place in India.

We send our united love to all the family—and wish you to remember us with respect and affection to our other parents, and all their house. Forget not our neighbors and intimate friends, for whom we wish the enjoyment of all spiritual and temporal blessings.

I am, my dear and hon. Parents,  
with continual affection,  
Your dutiful son,  
SAMUEL NOTT, JUN.

#### NEW ENGLAND TRACT SOCIETY.

A SHORT time since a Society with the above designation was formed, and has begun its operations on an extensive scale. In consequence of the beneficence of a few individuals, the Executive Committee have been able to print 300,000 tracts, comprising a variety of fifty different kinds, the first cost of which, exclusive of contingent expenses, will be about 3,000 dollars. The nature and design of the Society will be manifest from the following Constitution and Address.

#### CONSTITUTION.

DURING the last twenty years many millions of Religious Tracts have been distributed by Christians, in Europe and America; and during the last twelve

years the religious public in New England have taken an active part in this labor of love. The experience of the past affords abundant encouragement to continue and extend efforts of this description. For the purpose of directing and combining all the energy and activity which can be brought into operation, in this cause, a number of individuals, in different parts of New England, have agreed to form themselves into a Society, and have adopted the following Constitution.

Art. 1. The Society shall be styled THE NEW ENGLAND TRACT SOCIETY.

Art. 2. The object of this Society is to promote the interests of vital godliness and good morals, by the distribution of such Tracts, as shall be calculated to receive the approbation of serious Christians of all denominations.

Art. 3. Any person, who shall pay twenty dollars, or more, into the Treasury of the Society, at any one time, shall be a member for life; and any person, who shall engage to pay two dollars, or more, annually, shall be a member so long as his subscription shall be paid.

Art. 4. Every member shall be entitled to receive three fourths of the amount of his subscription, in Tracts, at cost. And any person, who shall engage to pay a less sum, annually, than is sufficient to constitute him a member, shall be entitled to receive Tracts in the same proportion, and at the same rate.

Art. 5. There shall be an annual meeting of the society in Boston, on the Monday preceding the General Election, at 6 o'clock, P. M. when a President, a Vice President, a Corresponding Secretary, a Recording Secretary, a Treasurer, an Assistant Treasurer, an Auditor, and an Executive Committee, shall be appointed by ballot.

Art. 6. It shall be the duty of the Executive Committee to superintend the publication and distribution of Tracts; to procure a place of deposit in Boston; to appoint corresponding committees; to appoint a general agent, who shall conduct the sales; and to make report of their doings at each annual meeting.

Art. 7. Any religious or charitable Society, or any association of persons for the reformation of morals or the suppression of vice, shall be entitled to receive Tracts at cost.

Art. 8. No tax shall be laid upon the members.

Art. 9. At any annual meeting, such amendments of the constitution may be made, as shall be recommended by the Executive Committee, and approved by two thirds of the members present.



TO THE FRIENDS OF RELIGION IN NEW  
ENGLAND.

THAT the extensive distribution of cheap Tracts, must have an important influence upon the community, cannot be doubted. This influence will be good or bad according to the nature of the Tracts distributed. The splendid talents of Voltaire, were never employed against Christianity with so much effect, as when they were devoted to the writings of small Tracts, of licentious tendency, for gratuitous dispersion among common people. A respectable writer, who had ample means of information, affirms, that the industry and efforts of a few infidels, directed to this object, was a prime instrument of producing those terrible convulsions, which have since shaken the civilized world. The British Christians, taught by the zeal and enterprise of Infidels, resolved "to foil the enemy at his own weapons." A society was formed, whose design was to print religious Tracts, in so great quantities, and at so cheap a rate, that good men of small means might be able to give them away; and that all the hawkers and little pamphlet shops in the kingdom, might be enlisted, from the ordinary love of gain, to aid their circulation. The success of this undertaking surpassed the most sanguine expectations of its friends. From the last report of this society, it appears that its Tracts have circulated "from the shores of the Baltic to the Cape of Good Hope, through the whole of Europe and India and were pressing upon the inhabitants of China; and that within the short period since the Institution commenced its operations, no less than THIRTEEN MILLIONS of Tracts have been distributed by its agency."

Within the same period, similar societies have been established in various countries of Europe, particularly in Denmark and Sweden. By one parish of the latter kingdom, 600,000 Tracts have been distributed: and 500,000 in another place, by the benevolence of a single wealthy individual.

In different parts of our own country, many have engaged in the same good work with no inconsiderable zeal and success. Indeed, the amount of good already accomplished in the United States, by means of religious Tracts, can never be estimated, till it is revealed in the light of eternity. But much remains to be done. No Society has hitherto been established, on a plan of operations sufficiently extensive and permanent, to answer all the great purposes for which such an institution is needed. To create a society that shall possess means, adequate to these

purposes, is the design of the plan herewith presented to the public.

It is to be distinctly understood that this society is not designed to interfere with the province of religious Magazines. Much of the matter which renders these periodical works especially valuable to their readers, is not adapted to the design of Tracts. These must be simple, serious, practical. They must be intelligible to the "way-faring man," and the tenant of the cottage. Learned criticism, discussions in polemic theology, and even articles of religious intelligence, unless comprised in a few sentences, can have no place in these little pamphlets, which are designed for promiscuous and, to a great extent, gratuitous dispersion among those, who otherwise would scarcely read any thing. Instead of diminishing, they will doubtless increase the demand for religious Magazines.

It is to be understood also, that this Society is not intended to supersede, or to interfere with any of those Tract or Moral Societies which are already established. On the contrary, its primary object is to aid such societies wherever they are formed; to multiply their numbers, to encourage and increase their efforts, till their salutary influence shall be felt in every village of New England.

Too long have good men stood still in criminal supineness, or silent despondence, while a flood of licentiousness has been sweeping away the institutions of Christianity, and the land marks of our fathers. It is time that they, who have slumbered amidst these growing impieties, or have wept over them in secret places, should unite in a common effort to "strengthen the things that remain, and that are ready to die."

The period is portentous. While war, with its dire calamities, rages over Christendom, while the worst passions of men are let loose from restraint, while the world is overturned and the earth rent in pieces; it becomes the friends of Zion to adore the righteous Providence that is smiting the nations. But it becomes them not to sit down in sloth. God has made every man responsible for the use or abuse of his personal influence. Whether that influence is great or small, he is sacredly bound to employ it in doing good. The field for action is extensive: the motives to action are various and momentous. In this Christian land, the Sabbath is dreadfully profaned, and in some places, is in danger of being utterly forgotten. Multitudes throng the road of death. These immortal creatures can not be brought to consideration, till they are first brought to read. They cannot read without books: and a great proportion of them will nev-

er have books, unless they are furnished by the hand of charity. Here then is an urgent call for the exercise of Christian benevolence, on a large scale. The New England Tract Society is established for the purpose of publishing a great variety of the best Tracts that can be procured, by selection or original composition, and in such quantities as to supply all the demands of individuals or societies, in different parts of the country. The deep interest which this subject has already excited, the promptitude and liberality with which many have entered into the plan, and contributed the means for its execution, is regarded as an auspicious omen that it will be attended with the blessing of Heaven, and the cordial co-operation of the friends of religion.

#### MIDDLESEX BIBLE SOCIETY.

THE Board of Directors of this Society have appointed local committees in all the towns in the county of Middlesex, and formed a general plan for soliciting subscriptions, ascertaining the want of Bibles, and distributing them. This plan is communicated to the local committees by a circular letter, which closes with the following Address.

CHRISTIAN BRETHREN AND FRIENDS, IT is no new subject to which we ask your attention. The utility, and the urgent necessity of Bible Societies are now universally acknowledged by those who have examined the subject, and who look with a favorable eye on whatever promotes the happiness of mankind.

Since the institution of the British and Foreign Bible Society, about ten years ago, nearly two hundred Bible institutions have risen in Great Britain and Ireland, a great number on the continent of Europe, and nearly forty in the United States. The experience of every one of these institutions has added to the proof of their utility, and of the duty of supporting them, of enlarging their exertions, and of increasing their number. Though the exertions of Bible Societies already existing have evinced commendable zeal and activity, yet the wants of the destitute are by no means supplied. So great and so widely extended are these wants, indeed, that if Bible Societies were multiplied twenty fold, there would be occasion for their benevolent labors for many years to come.

Unless we are greatly mistaken, a large number of Bibles is wanted to supply the destitute in this County; as there are not only the poor, strictly so called, who will put in their claims; but many apprentices

and hired labors of both sexes, will be benefited by receiving the Scriptures at cost, at reduced prices, or gratis. And when the destitute in this county shall be perfectly supplied, there are many destitute places in the neighboring counties, and in the new settlements, which stand in pressing need of our beneficence.

Permit us to state, that we hope no party feelings, of any description whatever, will be suffered to divide or hinder our efforts in the cause. We are all sinners in the sight of God; we have all been partakers of his unmerited bounty, and heard the offers of his great salvation. Let us unite in the good work of conveying the word of truth to our fellow sinners, and thus enable them to have daily access to the fountain of spiritual knowledge.

Brethren, let us not procrastinate. Let us be active and diligent now. Our days are rapidly passing away. We have but a short time to obtain good, or to communicate it, here on earth. Our fellow-creatures, also, are dying around us; many of them without this precious book, which contains the words of eternal life, and which we have it in our power to bestow. Soon will the present generation descend to the tomb, and be found no more within the reach of human benevolence. A thousand considerations urge to immediate and persevering exertions.

The committees, and all who take an active part in procuring subscriptions, will consider, that the time occupied in these labors will be employed for the noblest purposes, and will, as we fondly hope, produce the most desirable result.

Suffer us, brethren, to ask a liberal subscription. The sum to constitute membership was fixed at one dollar, with a view to embrace all who are in comfortable circumstances; but we hope those, to whom God has given an abundance, will not think of limiting themselves to so small a sum. It is the right and the duty of every man to judge for himself, in regard to his charitable offerings, as well as in regard to religious doctrines. And every charitable offering should be not only voluntary, but cheerful. While these truths are admitted, and even urged, none of us can be ignorant, that in a community like the one which is here addressed, there are many persons abundantly able to make liberal offerings to the Lord; many persons who ought to make them; and, unless we are mistaken, many persons who will make them.

The motives to Christian beneficence are numerous and weighty; but they are, we trust, too well known to need to be repeated here. Our Savior inculcated, by example and by precept, and enforced by the



most powerful sanctions, that genuine love, that heavenly charity, which prompts to beneficent action. He will gloriously reward all who feel the force of his precepts, and imitate his example.

With sentiments of respect, we are,  
brethren, yours in the bonds of Christian affection,

JEDIDIAH MORSE,  
LEVI HEDGE,  
JEREMIAH EVARTS.

#### REVIVAL OF RELIGION IN KINGSTON, N. H.

[Communicated in a letter to the Editor of the Panoplist.]

Dear Sir,

IN compliance with your wishes, I transmit you a brief account of the revival of religion, at Kingston, N. H. the past season. As it was neither general, nor attended with any peculiar circumstances, I have doubted whether it should be noticed in your highly useful magazine. In one view, it may not, perhaps, be uninteresting. It confirms the truth, that God often blesses the pious exertions and faithful labors of his ministers, after the instruments are laid aside,—the laborers called home.

The distinguished literary and theological acquirements of the late Rev. Dr. Thayer, the last minister of Kingston, are extensively known. His sermons were truly evangelical, and his manner of delivery affectionate. His prayers were devotional, his labors unwearied, his life exemplary, and his death tranquil. During his ministry, which was of about 35 years continuance, few additions were made to the church. At his settlement, it consisted of about 90 members; at his death of 17. One male member only remained; and he was so infirm as rarely to attend public worship. The state of that people, when the Doctor died was truly lamentable. To use his own language, it appeared, that "God was about to write Loammi upon them, the melancholy memorial of departed glory."

About one year after Dr. Thayer's death, which was the last of March 1812, the seed of Divine truth, which he had exhausted his strength to sow, which he had so often watered with his tears, and commended to the blessing of God by prayers, began to spring up. A number of youth manifested an unusual seriousness. Public worship was more generally attended. The countenances of the hearers were unusually solemn, their attention riveted, and numbers were drowned in tears. A divine energy appeared to attend the instructions given in the sanctu-

ary, and in the family. No irregularities were manifested in any of the religious meetings. A profound solemnity uniformly pervaded them. It was the still small voice of Elijah's God, which pierced with the arrows of conviction, or consoled with the promises of the Gospel. In private conversation, those under serious impressions generally expressed a deep sense of the depravity,—the pollutions of their hearts;—a conviction of the awful demerit of sin, particularly that opposition of heart to God, and his government, which they discovered in themselves. The convictions of sin were so pungent, as to be almost overwhelming. A view of their guilt rather than their *danger*, rendered those who were under conviction comfortless by day, and almost sleepless by night.

Many among those, who became hopefully pious, stated, that their attention had been gradually excited to view the importance of eternal truths, from their studying the Scriptures in a social manner. Where hopes were obtained, distress of mind was succeeded by a tranquil frame, which sometimes excited fears, lest they were returning to a state of stupidity. This composure was usually attended with a degree of hope in the merits of Christ, and an expressed delight in the character, government, word, worship and ordinances of God, with earnest desires to be wholly devoted to his service. When inquiring of one, whose distress had subsided, what was the state of her mind, she answered to this effect. "I cannot better describe my feelings, than by using the language of Jacob: *Truly God is in this place, and I knew it not.* My mind has been exploring distant regions to discern the being and perfections of God; but this morning I seem to behold him in every thing. His perfections are conspicuous in *all* his works. They are pre-eminently displayed in the glorious work of redemption. What appears most lovely in the character and government of Jehovah, is that HOLINESS which shines with such lustre in them. I seem to have lost that opposition of heart to God which I once possessed."

The awakening continued from March to August, 1813. Twenty-four were added to the church, more than one third of whom were male members. Some of these were persons who had previously entertained hopes. Some, who then obtained hopes, have not yet professed religion. The fruits of this awakening, as far as my observation and information extend, are a prayerful temper of mind, and a humble, circumspect, and exemplary conduct. That the Lord would graciously visit all our towns with a *rain of righteousness*;—that He would bless all your

exertions to disseminate religious knowledge, and advance the Redeemer's cause, are the ardent desire of your affectionate friend and humble servant,

HERVEY WILBUR.

#### MORAL SOCIETIES.

THE formation of small societies, in towns, parishes, and districts, for the suppression of vice and the promotion of good morals, is one of the happiest omens, which are now to be discovered among us.

A letter from a clergyman in Vermont to the editor of the *Panoplist* states, that a society had been formed in the town where he resides, for the suppression of profaneness, intemperance, sabbath-breaking, and other prominent immoralities. He adds, "Moral Societies are forming generally, I believe, through this state."

#### REVIVALS OF RELIGION.

THE following particulars respecting late revivals of religion in Vermont, are taken from a letter dated April 6, 1814, and written by a student in Middlebury College to a clergyman in Massachusetts.

The revival at Bridport began about a year ago, and continued in a progressive, silent, but solemn state, through the summer. Towards the latter part of autumn, it began to be more powerful in its operations, and became more extensive. There was hardly a family but shared in its blessed efficacy to subdue the stubborn and heal the wounded. During the winter, it became still more general. It was confined to no age, character, nor sect. The young and the old, the moralist, the universalist, and the infidel, have been made the monuments of God's victorious grace. Eighty have already united with the church, and about thirty more are ready to come forward, and join the same heavenly band. Notwithstanding the revival has already been spreading and increasing more than twelve months, there is this circumstance attending it, which exists in but few revivals of equal duration and extent, that it still appears to be rising towards its zenith. The Lord is still carrying on his own glorious work in a truly marvellous manner. The minister of the place is a faithful, rousing preacher, and his labors have been abundantly successful in awakening the careless and directing the inquiring.

Of the revival at Pawlet I have not heard particulars; and can only observe, that it has been pretty generally

spread through the society. The work has been powerful in its progress, and glorious in its effects. I have not heard the precise number of persons, who are supposed to have shared in its saving efficacy, but believe, that not far from a hundred have tasted and seen that the Lord is gracious since last fall.

The awakening at Hebron commenced but a few weeks ago, and is now spreading under the most favorable circumstances. A large number, have already, as we have reason to hope, become the subjects of renewing grace.

At Weybridge the attention has but just begun. A small number have obtained a hope.

#### DONATIONS TO SUPPORT FOREIGN MISSIONS AND TRANSLATIONS OF THE SCRIPTURES.

April 29, 1814. From the Merrimack Branch of the Foreign Missionary Society, by Mr. Richard Bartlet, the Treasurer,

\$200 00

From a person in Andover, (north parish,) who last year sent the same sum, for the translations,) 3 00

April 30. From persons in Kingsborough, (N. Y.) viz. from Dea. Samuel Giles, (half to missions and half to translations,) \$20 00

The Rev. John Truair, of Vermont, 5 00

A friend to foreign missions, (half to translations,) 6 00

From a friend to missions, 5 06

From John Manrow, 1 00

From Rebecca Wells, 1 00

From Eunice Wells, 1 00

From a friend to foreign Missions, 1 00

From Jennison Giles, ,50

From Nine friends of foreign missions, in sums less than a dollar each, 2 44—43 00

May 2. By cash collected at a prayer-meeting for missionaries, in Charlestown, 7 36

3. From the following persons by Gen. Huntington of New London, viz.

Col. Samuel Green, 2 50

Nathan Belcher, Preston, 6 00

Azariah Stanton, Stonington, 2 00

From the Foreign Mission Society of New London, 11 00

From the Female Foreign Mission Society, at Plain-

Carried forward \$21 50 \$253 34



Brought forward	\$21 50	\$253 36
field, (Con.) by Mrs. Hannah Johnson, Treasurer,	12 00—33 50	
From Miss Lucretia Whitney, for the translations,	2 00	
9. By cash of Mr. Anson G. Phelps, of Hartford, (Con.) half to missions and half to translations,	100 00	
From Mrs. Sarah Norris, of Rowley, for the translations,	5 00	
10. From Christophilos,*	5 00	
12. From the Plympton Branch of the Heathen's Friend Society, (a society of females,) by Mrs. Mary Dexter,	22 06	
From a friend to the missionary cause,	10 00	
19. By cash from the Ladies' Cent Society in Norwalk, by the Rev. Mr. Swan, remitted by Mr. T. Dwight, jun.	40 00	
From Mr. Samuel T. Armstrong, as the clear profits of Memoirs of Mrs. Newell,	100 00	
20. From the Female Cent Society in Plymouth, by Mrs. Abigail Judson,	20 00	
		\$590 92

## EVANGELICAL SOCIETY.

We very gladly give publicity to the following communication.

To the Editor of the Panoplist.

Sir,

By inserting the following, in your extensive and excellent publication, you will oblige a number of your friends, and, probably, the friends of the Gospel ministry in general.

IMPRESSED with the duty we owe to the public, and to our liberal donors, especially, we give some further account of the rise, state, and progress of the *Evangelical Society*, formed principally within the bounds of Pawlet and Rutland Associations, in Vermont.

A number of Ministers, of Pawlet Association met in Pawlet, March 6, 1804, and bound themselves by constitutional regulations, which they then adopted, for the express purpose of aiding pious and needy young men of promising talents, in acquiring education for the work of the Gospel

\* A short extract of a letter from *Christophilos* will appear in our next.

ministry. The Society soon became respectably numerous.

The officers of the Society are, a President, Vice President, Secretary, Clerk, and Treasurer, who are chosen annually.

The funds of the Society are at the disposal of a Board of Trustees, consisting of nine members, chosen annually.

The Trustees are directed, by the Constitution, to aid pious, and needy young men of promising talents, whose professed object is to engage in the work of the Gospel ministry, by lending them money, without interest, for a necessary term of time.

In the year 1806, the following donations were received by the hand of the Rev. William Jackson, from our liberal Patrons, whose names and liberalities are as follows:

At Salem, (Mass.)	
William Gray,	\$100
John Norris,	50
Nathaniel West,	40
John Derby,	20
Elias H. Derby,	20
Henry Gray,	20
Benjamin Pickman,	15
John Jenks,	10
Jerethmiel Pierce,	10
Aaron Wait,	10
Mrs. Ward,	5
Daniel Jenks,	5
Daniel Lang,	5
Walter P. Bartlet,	5
A female friend,	4
Female friends,	3
Rev. Samuel Worcester,	2
Dea. — Adams,	4
At Newport.	
Hon. George Champlin,	20
William Patten, D. D.	52
Ruth Wright,	10
A friend,	10
Mr. — Main,	5
Jabez Denison,	3
Rev. Caleb J. Tenny,	2
Mr. — Eleiy,	4
At Boston.	
Hon. William Phillips,	50
William R. Gray,	50
Dea. S. Salisbury,	30
A Friend,	30
Henry Holmes,	50
A friend,	15
John Derby,	20
Hon. James Sullivan,	20
Joseph Eckley, D. D.	10
Rev. Charles Lowel,	9
A friend,	10
A friend,	10
Perkins Nichols,	10
A friend,	10
A friend,	5
Dr. Jonathan Joy,	10
Richard Derby,	5

Daniel D. Rogers,	10
Joseph W. Jenkins,	10
Jonathan Harris,	10
A friend,	10
J. W. Walley,	10
A friend,	5
Joseph Bumstead,	6
Charles Walley,	10
William Wells, jun.	5
Thomas Dawes,	10
William Thurston, Esq.	10
David Tilden,	5
John West,	5
William Peiham,	3
A friend,	10
A friend,	5
Rev. John Elliot, D. D.	5
John Alkin,	5
In Books.	
David West,	10 75
Thomas & Andrews,	30
White, Burdit, & Co.	15
Oliver C. Greenleaf,	5
Manning & Loring,	11 07
Etheridge & Bliss,	12 62
E. Cotton,	5
A friend,	3
At Providence.	
Nicholas Brown,	20
Jabez Bowen,	10
Thomas P. Ives,	10
At Charlestown, (Mass.)	
Editors of the Panoplist, (in books,)	100
Jedidiah Morse, D. D. (in books,)	50
Richard Devens, Esq.	10
Joseph Hurd,	10
A friend,	5
Oliver Keating,	10
David Woodward,	10
John Austin,	5
Artemas Ward,	10
Skinner & Hurd,	10
A friend,	15
John Pratt,	5
At Danvers.	
Joseph Torrey,	5
Enoch Poor,	5
Samuel Walker,	4
Fitch Pool,	6
Robert Shelaber,	10
Ebenezer Shelaber,	5
At Beverly.	
Cel. Israel Thorndike,	50
Thomas Davis,	5
John Dike & J. Ellingwood,	5
Betsey Eaton,	3
A friend,	4
Mrs. Pickard,	3
A female friend,	1
A friend,	5
Rev. Joseph Emerson,	2
Elizabeth Lovett,	3
An unknown friend,	10

At Newburyport.	
Moses Brown,	20
Nicholas Pike, Esq.	6
A friend,	6
Charles Whipple,	5
Dr. Charles Coffin,	10
Dea. Thomas Thompson,	5
William Bartlot,	20
John Pettinget,	10
Elias Hunt,	5
John O'Brien,	5
Benjamin Wyath,	5
A friend,	5
Richard Pike,	10
Jonathan Marsh,	6
Leonard Smith,	10
John Pearson,	10
John Rollins,	2
Joseph O'Brien,	3
Robert Foster,	3
Nathaniel Smith,	5
A Friend,	3
Jeremiah Nelson,	5
Joseph Noyes,	2
A friend,	1
At Rowley.	
Rev. David Fullar,	5
Friends at Exeter,	5

Since we received the above donations, the funds of the Society, by entrance money, which is one dollar for each member, or ten dollars for life, and by annual payments, which are one dollar per annum, for each member, and by small donations from Churches and individuals, amount to \$2,282 80.

Much more aid has been solicited by young men of promising talents, patronized by the Society, than our scanty funds would enable us to afford. We have, however, assisted in educating twenty three young gentlemen, of whom we entertain raised expectations of eminent service to the churches. Nine are already settled in the work of the Gospel ministry, and are called faithful. Five are now promising candidates for the ministry, and others are pursuing their collegiate or theological education.

Since ministers of the Gospel are generally embarrassed, and their usefulness impeded, by the want of pecuniary support, especially in new settlements how desirable it is, that indigent young men, rich in talents, who labor to devote themselves to the arduous work of the Gospel ministry, should receive such aid in obtaining their education as will leave them free from a load of debt, when settled in their work.

By order of the Society,

NATHANIEL HALL, Sec.

P. S. The Evangelical Society contemplates a union with Middlebury College



Charitable Society, which was lately formed for the promotion of the same benevolent design.

*Ganville, N. York, March 14, 1814.*

#### NEW ENGLAND TRACT SOCIETY.

THE deposite of the New England Tract Society has been opened in the chamber over Mr. S. T. Armstrong's Bookstore, No. 50, Cornhill. This deposite contains Tracts on moral and religious subjects of 50 different kinds, amounting in the whole to 300,000. Those of 24 pages 12 mo. will be sold to members and Auxiliary Tract Societies at \$2 33 1-3 per hundred; to others, not members, at \$3 33 1-3 per hundred. Smaller Tracts will be sold in the same proportion.

The following are the titles of the Tracts now published, viz,  
 Constitution, Address, &c.  
 The work of the Holy Spirit  
 On Intemperance  
 Reflections on Hebrews xii, 14.  
 Warning Voice  
 A Dialogue between a Traveller and Yourself  
 The happy Negro  
 On the Lord's Day  
 The Dairyman's Daughter  
 The Shepherd of Salisbury Plain  
 'Tis all for the best  
 On the Third Commandment  
 To the Spectator of a Funeral  
 The Power of Truth  
 The Progress of Sin  
 Pious Resolutions  
 Parley the Porter  
 Three Dialogues between a Minister and one of his parishioners  
 "Remember the Sabbath Day to keep it holy"  
 A Closet Companion, or a help to Self-Examination

The repentance and happy death of the Earl of Rochester

Copy of a Letter from the celebrated Dr. Isaac Watts to Madam Sewall on the death of her children

The Christian indeed

The importance of Sobriety illustrated by the evils of Intemperance

Sin, no trifle

Parental duties

The instruction of the Rising Generation in the principles of the Christian Religion recommended

A Serious Address to children and youth, relating to the great and necessary duty of prayer

Advices to Children, relating to prayer

The Westminster Assembly's Shorter Catechism

To a Child

Hymns for Infant Minds

Sermons to Children. To which are added, Short Hymns suited to the subjects

A Present to Children at School

Divine and Moral Songs for Children

To Children

Early piety recommended, the history of Miss Dinah Doudney, of Portsea, (Eng.)

Filial Duties

An Affectionate Address to young Christians

A persuasive to Public Worship

The importance of Speaking Truth

Moderation in Food

An Address to Youth

No life pleasing to God but that which is useful to mankind

Subjects for Consideration

To the afflicted

To the Aged

A Sketch of the life of the late Rev. John Cowper

The Swearer reprov'd, or his oath explained

Family Worship

## OBITUARY.

DIED, in England, the Rev. Mr. HUNTINGTON of the denomination of Methodists. So anxious were many of his admirers to possess some memorial of the deceased, that his effects, books, &c. were sold at the most extravagant prices. A cart not worth six pounds sold for 200 pounds; an old arm chair, not worth five dollars, for sixty guineas; and a hymn book, worth half a crown, for twenty-six guineas.

At Saybrook, (Con.) the Rev. SAMUEL MILLS, aged 60.

At South Hero, (Ver.) on the 29th of Jan. last, Col. EPHRAIM SAWYER, aged

94, formerly of Lancaster, Mass. He was an officer in the provincial armies, in the reigns of George II, and George III, and in the American army during the revolution.

At Rutland, (Ver.) Mr. JOSEPH GREEN, aged 27, murdered.

At Medfield, on the 28th of Feb. last, the Rev. THOMAS PRENTISS, D. D. minister of the Congregational church and society in that town, aged 66.

At Wiscasset, on the 1st of March last, the Hon. SILAS LEE, Attorney of the U. S. for the District of Maine. He was graduated at Harvard College in 1784, &

Representative in Congress in 1801, and since that time till his decease he has held the office above-mentioned. For several of the last years of his life, he held the office of Judge of Probate for the county of Lincoln. His age was 53.

At Essex, (Vt.) Mrs. SARAH MORGAN, wife of the Rev. ASAPH MORGAN, aged 32.

At Concord, (Mass.) on the 24th of Feb. last, Mrs. LYDIA BALL, aged 99.

At Boston, MOSES BARCOM, Esq. Representative of the town of Gill in the General court, aged 53.

At Brookfield, the Hon. PLINY MERRICK, Esq.

At Stonington, (Con.) Mrs. CONTENT LANGWORTHY, aged 105.

At Boardman, (Ohio) Maj. RICHARD ELLIOT, formerly of Kent, (Con.) The circumstances of his death are thus stated in the newspapers.

On returning at evening from the town of Poland, he observed two lights coming towards him in the shape of a half moon; and when the lights met him, they seemed to enclose him in a circle round his breast, when he heard a voice distinctly say, *Are you prepared to die?* to which he answered, *If it is God's will, I think I am.* The lights then passed him a short distance, but turning back followed him until he arrived against the burying ground, where they made a stand, and he could observe them on looking back for half a mile. On reaching home, he stated the above circumstances to his family, and afterwards to several of his particular friends, adding his full belief that he was soon to die, and making his preparations accordingly with manifest resignation to the will of Providence. On the third day after seeing the lights, he was seized with the prevailing epidemic, and died the next day.

At Easton, (Md.) JAMES EARLE, Esq. Cashier of the Farmers' Branch Bank.

At Waterford, (N. Y.) a Mrs. ELDBRED, killed by her husband while he was (as it is supposed) in a fit of insanity.

At New York, Mrs. BRIDGET RAGLAND, a native of Ireland; she had been thrown into the fire by her husband, and was burnt so as to occasion her death. Verdict, *murder*.

At Millbury, (Mass.) on the 26th of Feb. last, Col. JONATHAN HOLMAN, aged 82, an active officer in the revolutionary war.

At Boston, on the 13th of March last, Mr. JOHN P. CLARK, late cashier of the State Bank, aged 34.

Near Bladensburg, (Md.) Lieut. HALL, of the U. S. army, murdered in a duel by a brother officer.

At Parma, (Italy,) JEAN BAPTISTE BONONI, the most celebrated painter in Italy, aged 73.

In France, Gen. Count WALTHER, colonel of the Imperial horse guards, aged 52.

As Lancaster, (Ohio,) Mr. JOHN DUNLAP, aged 100.

At Leicester, (Mass.) JARED BRADLEY, Esq. a member of the H. R. of Mass. from Lee.

At Guilford, (Con.) Gen. AUGUSTUS COLLINS, for many years a member of the H. R. of that state.

In the district of Columbia, Ensign S. H. BRYAN, murdered in a duel by a Lieutenant of U. S. army. Bryan's pistols missed fire twice.

At Enfield, (Con.) Rev. GEORGE ATWELL.

At Philadelphia, on the 2d inst. the Hon. NICHOLAS GILMAN, Esq. a Senator of U. S. from New Hampshire.

At Ipswich, (Mass.) Mrs. SARAH WHEELER, aged 100.

In Spain, the Marquis of SOMERNELOS, late Governor of Cuba.

At St. Johns, (N. B.) in the 76th year of his age, the Hon. WILLIAM HAZEN, a member of the Executive Council from the formation of that province in 1783.

Near Paris, killed in the battle of March 30th, RAPATEL, the aid of the late Gen. Moreau.

#### TO CORRESPONDENTS.

THE paper of H. S. on *The Prophecy of the Vials* and the *Remarks on Rev. xiii*, we decline to insert; principally because brief interpretations of prophecy, when they relate to difficult passages, often perplex the minds of readers, and sometimes diminish their reverence for the prophetic writings. This reason does not apply, in our apprehension, to the *Morael from the Prophecies*, which we have admitted.

We are again under the necessity of reminding our correspondents, that no obituary notices can be inserted, unless the persons who communicate them are known to us, or we have authentic information of their accuracy from some other quarter.

We received, sometime since, a paper containing *Objections to sending Female Missionaries*, and another written by a person who had seen the former in manuscript containing *Answers to these Objections*. We have not decided, whether the discussion of this subject will be useful.

Our poetical correspondents are requested to exercise patience.